

*Spiritus est Vicarius Christi
in terra.*

3 A breefe and pithie
Summe of the christian faith,

made in fourme of a confession, vwith
a confutation of the papistes obiections and
argumentes in sundry pointes of religion,
repugnant to the christian faith: made
by John Northbrooke, Minister
and Preacher of the worde
of God.

Rom. x.

¶ Corde enim creditur ad iustitiam:
ore autem confessio fit in salutem.

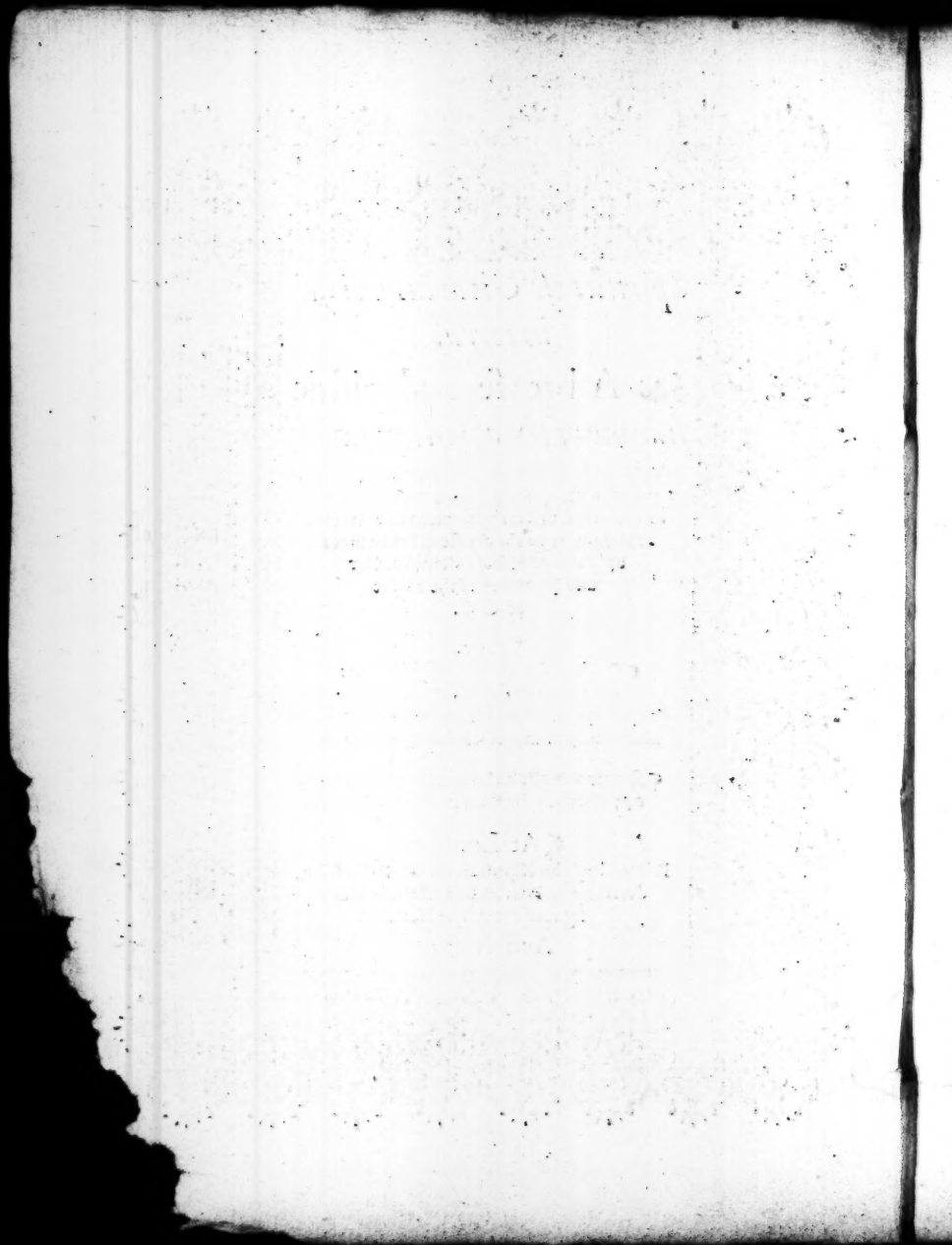
For with the heart man beloueth into righteousness:
And with the mouth man confesseth to salvation.

¶ Setne and allowed, according to the order
appointed in the Queenes Injunctions.

¶ At London.

Printed by Iohn Kingston for W. Williamson,
dwelling in Powles Churchyard, at the
signe of the whyte Horse.

Anno, 1571.



To the right reuerende Father in God, and his

singuler good Lorde, Gylbert by the mercifull
providence of God, Bishop of Bathe and Wells:

Iohn Northbrooke, wissheth all health and peace,
in Christe Iesu our only Sauour.



If my power and abilitie, were
aunswereable to my good will (right
reuerende father) this token of myne
humble dutie, which I doe now offer
vnto your honour, I shoulde be as
greate and precious, as by reason of
the contrarie, it is base and slender.
VVherfore I most humbly beseeche
your honour in no worse parte to
accepte this litle offer, then as the present of hym, that is bound
of duetie to loue you, whiche would haue brought better, if his
power had bene thereafter. But followyng the example of the
poore widowe, whiche is so highly [of our Sauour] commen-
ded in the Gospell. I offer vnto your honour, parte of suche
fruietes, as haue growen in a poore students Garden. I haue al-
waies been assured of your L. that you will accepte that, that a
man hath, and not that he hath not, and this Sainct Paul geueth
for doctrine, whereby to encourage the godly forwardes, in the
Lordes busines. For all are bydden to the buildyng of Gods
house, for when the Tabernacle of the lorde was made by Moy-
ses, euery one brought suche as he had: some brought golde and
silver: other some brought precious stones: others brought
clothe: others skynnes and heere of Goates and weathers: others
brought woodde. And the poore and meanest sorte, brought
somewhat also, for they brought stones: and all this was put to
the worke. Euen so I iudge, for the buildyng of this house of the
Lorde, whiche is his Church, euery one shoulde and ought to
bryng suche as they haue: some more, some lesse, accordyng to
the talentes whiche the Lorde of the house hath geuen them to
profite withall. I wil content my selfe, to bring the litle stones of
the common sorte for this buildyng, and I hope that the mai-

Luk. 21. 3.

2. Cor. 12.

Exod. 25. 3.

1. Cor. 3. 17.

Eph. 2. 21.

Cap. 5. 26.

Math. 25. 35.

The Epistle

The confes
that made
the authour
to set forth
this booke.
first cause.
Math. 3. 12.

Barnard Super
cant. Sermon. 66.

Math. 7. 15.
Math. 23. 27.
2. Cor. 11. 13.
14.
Iosua. 9. 3. 4.

ster of the worke, will not refuse my seruice, nor my litle stones, (although they be not hewen of the finest sorte, yet I truste they be all hewen out by the Square and rule of Gods worde) forasmuch as they may be a furtheraunce to the buildyng (as I hope they wilbe with gods helpe.) For, as many as are christians, haue geuen their faith vnto Christe in their baptisme, to forsake the deuill, the worlde, and the fleshe, and to continewe Christes faithfull souldiers and seruauntes, to fight vnder his Banner, all the dayes of their life, to the healping and mainteynyng of the warring, and striuing faith. All this well considered, three causes hath moued mee, to set forth this litle treatise of my faith, at this tyme. The first is, for that the Lorde hath in his handes, to fanne, examine, and make cleane againe his Church. To whom also it were verie good (in my iudgement) that the faith of euery one I houlde bee knowen, and especially, of those which make profession of the Gospell, to instructe others, as the Doctours, Pastours, and Ministers of the worde and Sacramentes, to the ende that the false Prophetes and Papistes, which nowe bowe downe their shoulders, and stretche out their eares to the false papistickall doctrine of that Antichriste of Rome, were knowen, driuen awaie, and caste out from among the godly and faithfull. For as Barnarde saith: *Plus longē nocet falsus catholicus, quā si verus appareat hereticus* - Therefore, Christe gaue vs warnyng to be ware of them that come in Sheepes clothynge, but inwardly are rauening wolues, comming and liuyng amonges vs, as the Angels of light, but all is to beguile the innocent and simple people, to make them wise the children of hell worse then them selues are. How Iosua was deceived by the dissembling Gibeonites through their fained and cloked holines, sayng: VVe be come from farre, for the name of the Lorde thy God, the historie declareth: So (right reuerende father) in these our daies, wee haue many, and specially of the Cleargie, that can saie howe to our godly Bishops, how thei are come from Rome, for the name of the Lorde our God, with their moulded and wafer cake bread, olde ragged garmentes and shoes, when in deede it is but meere dissimulation that they doe, to enter into the Church for liuyng, to mainteine ignoraunce there, and to keepe out Godly preachers,

dedicatorie.

preachers. And these men haue learned Arius practise, to conuey all their beleefe of the Romishe faith, into their secrete bosomes: and yet wil with hande and penne declare by subseribing and swearing, as though they were throughly perswaded and conuerted. They drawe nye with tongue and penne vnto vs, but their heartes are to Rome: a number of them haue gospell talke, but yet a Romishe faith, an Englishe face, but Spanishe hearts. VVe reade in Eusebius Cæsariensis: that writeth how that Constantius, the father of Constantine, fained vppon a tyme that he woulde put out all the christians, which woulde abide in their faith and religion, from their honours and offices, but in deede the Godly woulde in no wise denie, but rather choosed the losse of promotions and honour: but the others denied the true faith bicause they would not loose their dignities. Vpon which triall, he excluded these dissemblers, and double faced neuters, out of his realme, sayng: They woulde not be faithfull to hym, which had brokē their faith vnto God. So no doubt, if these men in our daies were tried, we should finde of them the lyke. Therefore, if they were called, not onely to confesse their faith, with worde and penne, but also to geue a reason of their faith, to proue, and openly to shewe by textes of the holy Scriptures, and manifest reasons builded thereon, in whom thei beleue, what thei beleue, wherefore they beleue, and how they beleue, in open pulpit, and also in writyng, shoulde do a thousande tymes more good, then that they now doe. For they thinke now, that if they subscribe, obserue the order of seruice, and weare a side gowne, a square Cap, a Cope, and a Surples, none can saie blacke is their eyes, but that they are good protestant: yet all this while they run into hugger mugger a whispering in corners, sayng to the simple people: beleue not this newe doctrine, it is naught, it will not long endure, although I vse order among them outwardly, my hearte and profession is from them, agreeing with the mother Church of Rome. No, no (saie they) we do not preache nor yet teache openly, we reade their newe deuised homilies for a course, to sautifie the tyme for a season. By reason whereof, the poore feelie people are kept backe from commyng forwardes to Christe: whereas if they were vrged, both publicly by preaching,

Baptistes
haue Jacobs
boyce, but
Claus hart
and handes:
Eusebius.

woulde all
princes were
of this mind.

I. Pet. 3. 15.

Order fit for
papistes.

The fruites of
time seruynge
hypocrites.

The Epistle

They wyl
dissemble a
point with
Leontius.

Iosua. 9. 21.

1. Iohn. 4. 1.

Zach. 11. 17.
Ministers
shoulde be
preachers.

Barnard.
Sermo. 98.

1. Tim. 4. 16.

Seconde
cause.

2. Sam. 16. 5.

ching, and also with their owne handewriting, to render account of their faith, to the hearyng and vnderstandyng of all the people, it would driue them for very shame of them selues, from runnyng into corners a whisperyng, to perfwade, when as they openly haue preached to the contrary. And by this meanes, thei shoulde be easely tried out, and those that are not founde, nor yet meete, driue them out of the Church, and make them wood-carriers, and water bearers, in the common weale, as Iosua did the Gibeonites, teachyng by their example, others to beware to dissemble in their professiõ, although in deede we knowe no mans hearte, yet let vs vse that meanes that holy Scripture geueth vs to trie the spirites, whether they be of God or not. For we may easely perceiue what daunger it is to haue suche dissemblers, and also dumbe Idols; I meane, those Pastours that the Prophet Zachary calleth Idoll Shepheardes, that haue mouthes and cannot teache; feete and cannot go to preache; eyes & cannot see the wickednes of the people; nor how to reade the scriptures; andes that cannot minister nor distribute the Sacraments a right; therefore it was well saied of Barnarde: *Succesores omnes cupimus esse, impii sunt patres.* And if your L. woulde this doe as I haue before saied, you shoulde make them to take heede to them selues, and to learnyng, to continue therein. For in so doying, they shal saue themselves, & those that heare them. The second cause that moued me, is, certen bookes being abroad, which came from Louane, bookes full of scurrilitie and papistrie, wonderfullie enuiyng and slaundering the godly Bishops and ministers of the Church of God, here in England; and amonges all, they name mee in this booke, thinkyng thereby to discredit the doctrine that we teache. For this is the nature of all Papistes, when as they cannot staye vs from preachyng, neither yet denie the doctrine we teache, then thei will alwaies reare vp some false reportes and slanders vpõ the preachers, or els if these monstrous Papistes, do knowe or see, any olde crimes or vices, which haue been in them before (waiche now is mortified and dead in them) they will rake it vp out of the filthy enuious dounghill of their Romishe heartes, like vnto rallyng Simeis, whiche coming out of Saules house of Rome, against the godly Dauid, that

dedicatorie.

that go in the Lordes busines, thei cast out stones, to stone godly Stephens, they curse them that go in the Lordes iorney, they call them murtherers, that warre in the Lordes battaile, thei call them vngodly, that liue and preache vertuously, but notwithstanding all their false and wicked reportes, we must learne with Dauid to possesse our soules with patience, for that it is doen for our better triall and comforte. As Christe saide: Blessed are ye when men reuile you, and speake all maner euill againste you for my sake, reioyce and be gladde, for greate is your rewarde in heauen: for so did they to the prophetes which were before you: for the seruauant, is not aboue the maister. Did not alwaies the enimies of God, raise vp suche rumours vpon Christe, and his Apostles, to that only ende, to drawe the people from beleuyng or credityng them, and therby to discredite their heavenly doctrine that they taught, by the wil of God. They made as though they had been carefull for godly men to enter into the Church, but they meant nothyng lesse: for, they passed not how wickedly any liued against gods commaundements, so that theirs were obserued and kepte. So likewise, our Papistes of Louane, the Pharisees schollers, they seeme in all their bookes to be verie carefull for Church men (as they tearme them) when as in verie deede, they passe not what they are in life, so thei continue with them in their filthy religion. Doe not we see, at this daie that many of them, whiche are now conuerted to the Gospel, are reproued by our papistes & Louanistes, of some vices and faultes, that haue been doen by them, in their papistrie and blindnesse, and all for to sclaunder the doctrine and religion withall, which during the time they were papistes, thei were couited no faultes, but vertues? Do not we see, that if any of them kepe whores and harlots, it is counted no fault nor synne among them, but as one that liueth chaste and well: if once he forsake them, and take a lawfull wife, doe they not crie out of him, and say he is a fleshy man, a carnall man, and one that is vnchaste, and now he cannot serue God, because he hath broken the yoke of chastitie, and kueth in the fleshe? The marke then that they shoote at (right reuerende father) is not our life, but to our doctrine and religion, that they may discredite it, to drawe the simple people from beleuyng.

Matth. 5. 12

Matth. 13. 35

The Epistle

Marth. 7. 3.
Turpe est doc-
tori, cum culpa
redarguit
ipsum.

Pope Boni-
facius.

¶ whose
Pope.

Pope
John. 12.

Pope
Sergius.

beleuyng it. Alas, with what faces can these papistical Pharisees; thus write againste vs concerning our liues, and what men we were? Can they see litle moles in our eyes, and cannot perceauē the greates beames in their owne eies, and yet not in the meanest only, but in their cheefest heades; yea euen in those heades that they call, Lorde of Lordes, Kyng of Kinges, God of Gods, their holy father the Pope (as they call hym) whiche cannot erre, nor yet sinne, as they affirme. In steede of many, I will recite a fewe of them, that by those, the residue maie be perceaued: for they are all Herrynges of one Barelle. I praie you, what was Pope Bonifacius? was it for his holines, that it was written of hym, *In- trant ut Vulpes: Regnant ut Lupus: mortuus est ut Canis?* He entered into the Popedome as a Foxe: he raigned as a wolfe: and died as a Dog? Pope Ioane, was she not an arrant whore? begotten with childe by one of her Cardinals, which these olde verses besides infinite mo testimonies witnesse. *Penes portum Pe- tri Pauli peperit Papamater patria, parvulum puerum.* VVhat was Pope Iohn the. 12? not a most vile damnable man, did not he keepe Rainerath, his mans wife? did not he keepe one Stephana, and her sister? whiche had been his fathers concubines before? did not he keepe one Anna a widowe and her daughter? He spared (saith the stories) neither high nor lowe, olde nor young, poore nor riche, faire nor foule: so that no women durst come vnto Rome on pilgrimage in his tyme; he spared no place, but woulde vse his filthy whordome, vpon their holy aulters: he would geue to his whores, benefices, golden Chalices & crosses, he would daunce, leape, dice, carde, sweare, fight, runne abroad in the night, breakyng vp dores and windowes, and burne mens houses: one of his Cardinals he gelded, he put out anothers eies, whiche was his Godfather, he cut of ones hande, of a nother a tongue, of others a finger, a nose & an eare: in his dice playng he woulde call vpon euil spirites, and drinke to the deuill: beyng thus Pope and an vnholly father, nine yeres, & three monethes and fife daies, was stricken of the deuill (as they saie) as he was a bed with a nother mans wife, and so died within eight daies after, most miserablie. So of this fathers godly life, came that pro- uerbe vp (as merie as Pope Iohn,) VVhat was Pope Sergius?

not

dedicatorie.

not a man without al vertue and learnyng: kept not he a whore,
in the tyme of his Popedome, called Morozia: and had by her
a bastarde, whiche was Pope long after hym, called Pope Iohn
the. 11. This filthy tyraunt did many villanous actes. VVhat was
Pope Marcellinus, not a greate Idolater: what was Syluester
the. 2. not a greate coniurer, and gaue hymselfe body and soule
to the deuill, and by the deuils procurement, was made Pope:
was not Pope Liberius an Arrian heretique: was not Pope Leo
likewise an Arrian: Pope Caelestinus, was he not a Nestorian he-
retique: was not Pope Honorius a Monothelite heretique:
Pope Iohn the. 22. was not he reproued as an heretique at Pa-
ris, concerning the soule of man: I praie you, what was Pope
Hyldebrande: was he not an aduouterer, a Church robber, a
perjured man, a murtherer, who poysoned sixe other Popes his
predecessours, to make hym selfe roome to the holy seate: was
he not a greate Sorcerer, and a reneger of the faith: was not
Pope Vrbanus a tyrannous murtherer: that tooke fiue of his
Cardinals alive, and put them into Sackes, and threwe them in-
to the Sea: I coulede speake of Pope Stephen, of his handlyng of
Formosus, his predecessour, in cuttyng of his fingers and heade,
and threwe his carkasse into Tyber, and of many others of them,
But that I should occupie and consume muche ynke and paper,
about a sorte of filthie liuers: therefore Pope Adrian the. 4. was
wont to say, *Succedimus, nō Petro in pascendo, sed Romulo in parrici-
dio.* VVhat I should I speake of their holy Cardinals, are thei not
Ruffians, tolle pottes, whore maisters, and buggerers with yong
boies like vnto the Sodomites: al the world knoweth it. VVhat
I should I saie of others their Priestes, how shamefully thei liued
in their holy orders, were not a number of them theecus, per-
iurers, murtherers, buggerers with boyes, Mares, and Sowe pig-
ges: some of them haue been arained at the Barre for it, in Ex-
cester and els where, as the recordes can testifie: & some of them
were no small chickens in the Popes Coube, what saie you to
those holie Fathers, at the last councill of Trydent, whiche were
solemply gathered together (as thei saide) to reforme matters of
religion, and suppressyng of vice, was not two of those holy fa-
thers, taken at that tyme in whordome: the one was stricken

Pope Marcellinus.
Pope Syluester
Pope Liberius.
Pope Leo.
Pope Caelestinus.
Pope Honorius.
Pope Ioh. 22.
Pope Hyldebrand.
Pope Vrbanus.
Pope Stephen.

B I

downe

The Epistle

downe with a Club, the other taken with the maner, by the husbande, and hanged by the necke out of a greate Lucane window in the streete. VVhat shoulde I saie, not long agone of one in VVincheste, a great D. of the Papistes, who would drinke, nothing but water thrise a weeke, who vnder the colour of virginity, of wearing a shurte of heere, and hanging his shrowde at his beddes feete, and mortifying his body, with straightnes of life, kepte three whores at once in his Chamber, to serue him and his fellowes at neede, whiche whores were fetched out by certaine Iustices of peace. This is as true, as men vse to eate meate vpon a Boarde. To conclude, and leaue troubling, of your Lordes hips chaste and Godly eares, we will saie of their whole Cleargie, as some of their owne doctours haue written: *Venalitate Curia Romana inaniter proficiuntur. Lenones: Coqui, Stabularij equorum, & pueri*: Through the briberie of the Courte of Rome, Bawdes, Cookes, Hostlers, Horsekeepers, and children are placed in offices, to gouerne the Church. Thus I haue, rather geuen an inkeling hereof, then opened the particuler secretes of the matter, for as saint Barnarde saith: *Qua in occulto fiunt ab Episcopis, turpest vel dicere*. The third cause is, for that of late one Iho Blackeall, borne in Excester, did open penance at Powles Crosse, And then, and there, before all the congregation openly (for that I detested his horrible vices, and manifested the to certaine of my friends, to the ende that he might be better reclaimed from his lewde and wanton life, and so to satisfie the whole congregation with open repentaunce, crauyng their prayers vnto god for him) cried, and breathyng out against me, many foule and sclaundersous reportes, to the greate grieve of the godly, and ioye of the wicked Papistes. But hereby easely appeareth the nature of the wicked & malicious. For when any couersion is made (through gods spirite) by any sinner, they will enuy, and vse railyng words againste that conuert, as the wicked Scribes, and Pharisees did. And will speake euill of them, bicause (saith Peter) they runne not with them vnto the same excessse of riote: therefore speake thei euill of you. If I had been altogether as wicked, as he declared openly: yet, he and all other enuious men, ought not to haue sorrowed; but ioyed, not to haue enuied; but loued Gods good

workyng

D. Boorde.

Aureum. Speculū in Antilogia.

Barnard ad Clerum, in Sino. Rhemē.
The thirde cause.
The. vi. of August.
Thmo. 25/1.
3. Cor. 5.

Iuk. 15. 1.
Math. 9. 11.
1. Peter. 4. 4.

Iuk. 15. 10.

dedicatorie.

workyng in mee, with the aungels of heauen. This wicked man, will not light a Candle to seeke a sinner: but rather will bryng a fier brande to consume his brother, with his flaming wordes: but as Dauid saith, whot burning Coales shall consume that same tongue, that will bee the portion for euer, for all suchelyers and sclaunderers. A sclaunderer is worse then a Rauē, who eateth men beyng dead; but a wicked sclaunderer eateth men beyng a liue. But let vs examine (Reuerend Father) howe this lewde man followeth the Counsell of Salomon, that saith; Despise not a man that turneth hym selfe awaie from synne, nor cast hym not in the teeth with all; but remember that we are all worthy blame: the like doctrine Paule teacheth. Brethren, if a man be fallen by occasion into any faulte, ye which are spiritual, restore suche one with the spirite of meekenesse, considering thy selfe, lest thou be tempted also. The Lorde saith, by his prophet, that he will not remember, nor make mention, of the former life of a sinner; after his conuersion. But this enuious, and sclaunderous man, will haue in remembraunce thinges past, and make mention of that was neuer doen, spoken, nor saide, to the greate infamie of the Gospell, bicause I am called (although vnworthy) to be a preacher thereof. Vpon which reportes, and manifest sclaunders spoken, the Queenes maiesties commisioners immediatly sent for mee to come before them, and vppon my apparaunce (he then beyng in the Marshalsee a prisoner) founde suche subtil and craftie meanes, that he stole awaie from his keeper: knowing wel in his conscience, that he falsely (for the most parte) had accused mee, and wickedly sclaundered mee. So that I could not haue hym face to face, before the commisioners, to trie whether it were all true he spake at the Crosse; thus he ranne awaie, and leste the infamie to mee, behinde hym. So now I must referre my cause to God, who shall call vs both to accomptes one daie, from whom, there shall be no runnyng, nor scapyng awaie. This Blackeall (reuerende Father) did open penance at Powles Crosse, for that he had at that present foure wiues aliue. And also, for that he thrust hymselfe into the ministerie, for the space of, 12. yerēs, and yet was neuer lawfully called, nor made by any Bishop accordingly. Foure daies after his penance at the

Phil. 1. 4.
10. 11.

Eccle. 8. 5.

Galat. 6. 1.

Ezech. 18. 21.

Blackeall
bath foure
wiues aliue
at once.

The Epistle

Blackeall is
a Pillorie
knighe.

Blackeall b-
serbentes to
counterfeit
Comissions.

Blackeall is
a chopper of
benefices.

He is a raker
for mens
money.

He is a com-
mon carper
about of
whores and
harlots.

He is asha-
med of his
owne name.
Matth. 3. 7.

Barnard in
serm. 4.

Crosse, he was set in the Pillory in Chepeside, with papers on his head, for takyng the Bisshop of Canterburies Seale from one writyng, and let it to a counterfeict Commisision, wherewith he polled and pyllted greate summes of mony from the poore simple ministers, that dwelled in the countrie: he is one that chop- peth and chaungeth benefices, passyng litle what meanes and waies he may practise, so that he may haue, and get mony from any man. He hath and doth runne, from countrie to countrie, from towne to towne, leading about with him naughty women, as in Glocester shire, he led a naughty strompet aboute the countrie, called greene Apron. Also, he altereth his name wher- soeuer he cometh. Sometyme he is called Blackeall (for that is his right name) sometyme Barthall, sometyme Dorrell, some- tym Barkeley, sometyme Baker, sometyme one name, some- tym another. This is that man (Reuerende Father) that hath *Lynxes* eyes, to see Motes in his brothers eye: but cannot see greate beames in his owne. He looketh to his brothers synnes that are past: but not to his owne that are present and eminent to all mens eyes. He casteth that ende of the wallet behinde him, but other that come after hym, can and will see it truly: and re- proue it godly, and christianly: and not enuiously. For this enuy, as Barnarde saith, is a bablyng euill, a secrete poyson, a hidden pestilence, the worker of crafte, the mother of dissimulation, the beginning of vices, a deuouring canker of holynes, the blinder of heartes: making diseases of remedies, and griefes of medicine. But I will leaue hym now to the Lorde, desirying hym, to con- uert him, that he may amende his naughty life, and turne to the Lorde with faith and true repentaunce, and make his members to serue God, in righteousnes and true holines, all the daies of his life. This made mee (Reuerende Father) accordyng to the talent which God hath geuen mee, so in these euill daies and ty- mes to apply my labour, that all men (notwithstandyng their filthy bookes, and railyng wordes) may throughly see and per- ceiue what I am and haue been since I was called into the mini- sterie, thereby to satisfie a number of fickle heades, and vnsstable people, whiche knowe mee not in person: yet by this meanes, I shall seeme to be present to them, when thei shall reade this my litle

dedicatorie.

litle treatise of my faith, for as Sainſt Hierome ſaieth: Letters and Epistles make men present, yet beyng absent, not doubtyng but that litle, with whiche GOD hath indued mee by his free mercie, may shine through the Clowdes and Mistes of errours, whiche the Prince of darkenesse hath blowen abroad. And for that I was one of the first ministers that euer your lordship laide handes on, and also for that God hath made you one of good will, desirous, and of aucthoritie, able to defende the profelsion of a christian man; I coule not but choose your Lordship, vnder whose name, my litle labour shoulde appeare, both for a testimonie vnto all men, that you are one, in whom the godly doe reioyce, and a prouocation vnto others, to goe forward in all godlines, in the buildyng vp of Gods Church, whiche he hath purchased to hym selfe, to be a spirituall and holy Priestthoode, to offer vp spirituall sacrifices, acceptable to God, by his precious death and passion. Humbly beseechyng your honour, to take this my small talent in the beste parte, not lookyng in this worke of myne, for the pleasaunt speache of Isocrates: nor the high style of Demosthenes, nor yet the excellent dignitie of Plato, nor the reuerende maiestie of Theucidides; but a bare and homely style, accepte my good meanyng yet; whiche tendeth to gods glorie, and aduancement of his kingdome. VVho prosper and mainteyne your Lordship, in his feare, knowledge, and wisedome, long to continue, enrichyng you with all good blessings, and gouerne you by his holy spirite, in all your actions and doinges, to the maintenaunce of his glory, and comfort of his poore afflicted and warryng Church, vntyll he shall call you to come vnto him selfe, there to continue in his glorious kingdome, for euer and euer, Amen.

1. Pet. 2. 7.
Rom. 12. 1.

From Redcliffe in Bristoll.

¶ Your Lordships to vse in the Lorde,
Iohn Northbrooke, preacher.

¶ August. ad Marcellinum Epist. 7.

¶ Ego proinde facior me eorum numero esse conari:
qui proficiendo scribunt: & scribendo proficiunt.

2. Sig. 10^{-10} (2, 98-100%)

For the purpose of this study, the following hypotheses were formulated:

¶ To the Christian, and
faithfull Reader.



I Am not ignoraunte (gentle reader) howe dangerous an enterprize it is, in this our age, either to write, or diuulgate any woozke abzoade: considering the furiousnesse of certaine snuffing detractours in the woꝝde, and biting zolious persones at home, would make one like Augustines

August.

counsaile, that saith: *Tutor est discipulis, quam docentis conditio.*

More safe is the condition of the learner, then of the teacher. For it is no marueile, sithe that pernicious and hurtfull steps dame (of Vertue) Disoaine, and Enuie, continually putteth in her foote, to hinder and let every honest enterprize. How hard a thyng it is, and what greate impedimentes, and lettes there are to enterprize any acte, not onely daiely experyence sufficiently declareth: but also that Prouerbe confirmeth it, whiche saith, that all thynges are hearde whiche are faire and excellent. For assuredly, there is no condition without his enemye: no calling without some temptation, no estate sure and cleare. Therfoze, the estate of man, so much the moze is to be lamented, how much the lesse it is regarded, woulde make a godlie harte to muse much and oftentimes, how he might be a fruitfull and painfull labourer in Goddes Vineyarde.

Therfoze, what soeuer the wicked shall saie of me, I will saie with Dauid, *Detrahebant mihi: ego autem orabam:* For my frendship thei were myne enemies: but I gaue my self vnto praier. After that I had ended this my booke, it happened by Goddes prouidence (gentle reader) that in a Lecture of myne, at Redeliff in Wiltoll, I had occasion giuen me by the text, whiche was taken out of the xxxj. Psalme (where Dauid commendeth his spirite into the handes of God) to proue that all the soules of the righteous, that died befoze Chyistes coming in the fleshe, were in heauen, and not in any Purgatorie, Limbo, or Hell. That chyistes soule should not neede to goe

dawne

1. Cor. 4. 10.

11. 12. 13.

Wisd. 2. 24.

Rom. 16. 17.

1. Cor. 4. 18.

2. Cor. 10. 2.

Galat. 1. 7.

2. Cor. 2. 11.

Eccle. 3. 1.

Psal. 109. 42.

The Preface

Luk. 23. 46.

Heb. 2. 14. 15.

1. Cor. 15. 55.

Colo. 1. 13. 14

Ioh. 5. 24. 25.

Reuch. 14. 13.

Ioh. 19. 30.

doſtne thither to ſetch them out. And alſo declared that Chriſt
uſed the like woordes vpon the Croſſe, by whiche is declared,
that his ſoule (departyng from his bodie) wente ſtraight into
heauen, and not into hell, the place of the damped: But that
the efficacy, vertue, and power of his death and paſſion, did
peare through and into the verie hell it ſelf, by his diuine po-
wer and Godheade: that all the damned ſoules, felt their full
paine, and iuſte damnation for their inſidelitie: And ſathan
hym ſelf, felt all the power, and ſtrength of his tyrannie, and
darkeneſſe, was weakened, vanquiſhed, and fallen to ruine
and bitter decaille. &c. And that the ſoules of all them that died in
the faith of Chriſte (beyng in heauen) felte the fulneſſe of
their redemption: how it was now fullie perfected, and ended
for them. &c. This beyng by me taught, it was noyed abroade
in the peoples eares (and that by no meane men) that I hadde
denied an article of the Creede, and that I was an open here-
ſique, and ſuche a one as was not worthy of life, but cruell
death.

Act. 24. 14.

When thoſe repoꝛtes, and falſe rumours came vnto mine
eares, I beſought God to ſtrengthen me in his faith, and giue
me patience, knowyng well, that after the waie (which they
call hereſie) ſo worſhip I, and teache the God of my fathers:
beleuyng all thynges whiche are wꝛitten in the lawe and the
Prophetes. I alſo conſidered with my ſelf, what will this peo-
ple ſaie and repoꝛte, when as they ſhall happen to reade my
booke, wherein this article of Chriſtes deſenſion into hell,
is handled, that thus beginne to condemne and iudge me,
befoze they haue knowen or heard the trueth opened: vpon
the occaſion whereof, I cleane altered my former pꝛeface to
the reader, that I had made befoze, & made this as an apologie
or defence thereof, againſt ſuche as will, or ſhall carpe againſt
it. Wherefoze, I beſeeche thee (frendly reader) to lende me
thy eares, to heare me, thy eyes to ſee me, thy tongue to reade
me, thy mynde and harte to iudge me, with an vꝑꝛight iudge-
mente, accoꝛdyng to the trueth of Goddes woorde: whiche (as
Dauid ſaith) is a Lanterne vnto our ſete, and a light vnto our
pathes: that is it that giueth wiſedome vnto the ſimple, it is
that

Pal. 119. 105.

Pal. 119. 7. 8.

9. 10. 11.

to the Reader.

that, that giueth lighte vnto the eyes, by it the seruante of
God is made circumspect: our Sauour Chziste willet h vs to
searcke the scriptures, for those are they that beare witnesse of
hym. For, the mynde must be taught, and instructed of the
will of God, by the woordes, like as the eyes are taught, and
instructed by outward thynges. For as Augusine saith:
Tribuat fides, si diuinarum scripturarum vacillat autoritas. If the
authoritie of the holie scriptures wauer, then doeth faithe
Rumble.

Wick. 10. 21.

John. 5. 39.

Actes. 17. 11.

August. de

doctr. christia.

lib. 1. cap. 37.

I will now (accozdyng to my small skill) saie of this mat-
ter, somewhat moze largely, then I haue saied already in my
booke: whether sufficient, or insufficient, I shall praiue thee to
stand an indifferent iudge. To thee it is dedicated: and for thy
sake it is written. Here must I saie vnto thee, euen as S. Hiero-
me somtime saied to his reader in the like case: *Quasi lector,*
et memor Tribunalis domini, & de iudicio tuo, te intelligēs iudicandū,
nec mihi, nec aduersario meo faueas: nec personas loquentiū, sed cau-
sam consideres. What is: I beseeche thee, good reader, that, renne-
ring the iudgement seate of the Lord, and vnderstandyng,
that as thou iudgest, so thou shalt be iudged, thou fauour nei-
ther me, nor myne aduersarie: And that thou regarde not the
persons, but the cause onely.

Hieron. aduer.

error. Iohan.

Hierosoly-

mitani.

Firste, thou shalt vnderstande (gentle reader) that this
Article of Chzistes descendyng into helle, is not reade (as Ro-
sinus saith) in the Romaine Crede, nor yet in the Nicen Crede,
the Earste Church had it not, the Counsaile of Ephesus, and
Constantinople left it out. For, wee maie reade by the wor-
tynges of the olde Fathers, that that parte whiche is reade in
the Crede, was not in olde tyme so muche vsed in the Churches
(yet I doe confesse it is a necessarie article, meete to haue
a place in the Crede, as a thyng that containeth a verie profit-
able misterie of a waightie matter.) Sainct Cyprian vnto this
saith: *Sciendum sane est, quod in Ecclesia Romana, Symbolo non ha-*
betur additū, descendit ad inferna. Sed neque in Orientis ecclesiis ha-
betur hic sermo. Knowe ye for certaintie, that the Church of
Aome hath not added this in the Crede, he descended into hel:
No, neither yet the Earste Churches hath added this kinde of

Cyprian in
Symbo. ex po-
sitio.

The Preface

Erasmus in
Symbolum
catecheticis. 4.

speache (in the Crede.) Unto this Erasmus fullie agreeth, say-
yng: *Atque adeo quum Symbolum Nicene, sine Constantinopolitana
Synodi, nihil aliud sit, quam huius Symboli explanatio, ne illic quidem
quicquam est, quod huic particula respondeat. Ipsa deniq; inconcin-
tas sermonis arguit ab alio quopiam intertextum emblemata.* That is,
Moreouer, although the Simbole, or Crede, of the Synode holden
at Nice, or the Synode holden at Constantinople, is none
other thyng, then a declaration of this Simbole, or Crede (cal-
led the Apostles Crede:) yet there is not so much as any thyng
that is correspondent to this particule. Finallie, the verie incō-
uenientie, and vnhandsome ioynning, or hanging together of the
speache and oration, is an euident argumente, that this par-
cell, or particule (he descended into hell) was put in among the
other Articles, by some other man. (As is supposed by Tho-
mas of Aquine) and immediately after, he sheweth the cause,
why the auncient fathers put not this Article into the Crede,
(he descended into hel.) *Quia vetustissimi patres magna Religione
cauebant, ne quid assuerarent duntaxat in Symbolo, quod non esset e-
uidenter expressum in sacris literis utriusque testamenti: Talis sunt au-
tenticuli omnes, hoc uno excepto:* That is, because the fathers of aunc-
ientest tyme, with great Religion, toke heede & were ware
that thei would not affirme any thyng, namely in the Crede,
whiche was not expressed in the Scriptures of bothe Testa-
mentes. Suche manner Articles are all the other, onely this
one (he descended into hell) excepted. Thus farre Erasmus.
Saint Augustine in his booke, *de Fide & Symbolo*, expounding
the Crede of the Apostles, comming to the Article of Chyistes
sufferinges, declareth of his patience, and humilitie in suffe-
ryng death, euen the death of the Crosse, to take awaie the
horroz of death from vs: and that he was crucified and buried,
vnder Pontius Pilate, addyng Pilates name for the certaintie
of the tyme, and that he laie in a grane, and before that in the
wombe of his mother, in whiche graue and bellie, neuer none
laie before, nor after. &c. But of this article of Chyistes descen-
tion into hell, he neuer speaketh worde of it, nor yet reciteth
it: for if it had been an Article putte in the Crede at the first,
would saint Augustine haue left it out thinke you, or at least,

August. de
fide & Symbo.
cap. 5.
Phil. 2. 3.

auncy

to the Reader.

neuer to haue spoken woordes of it in this place, hauyng suche an occasion, and oportunitie as he had in entreatyng of the beleife: I can neuer beleue that, for of al the old wryters, he was moste pzeile, and vigilante in suche pointes of Religion that touched faith. So that it must euidently appeare, that it was putte in by some aftercommers, as Erasmus befoze hath saied. Whereby we maie vnderstande, the care of the godlie ones then, that woulde not putte soozth, or affirme any thyng, whiche could not bee pzoed by the Scriptures. So Hierome saith: *Omne quod loquimur, debemus affirmare de scripturis sanctis*: What soener we affirme, we must pzoue it by the holie scriptures. For Augustine saith: *Sine scripturarum autoritate: nihil definiendum est*. Nothyng is to bee determined, or affirmed, without the authoritie of the holie and sacred scriptures. And likewise Saincte Paule saith: So is the righteousnesse of God made manifeste without the Lawe, hauyng witnesse of the Lawe, and of the Prophetes. Whereby is gathered, that all truthe and righteousnesse of Gods Religion, and our faith in the redemption of his sonne, muste haue the witnesse of the Lawe and the Prophetes: that is to saie, the holie Scriptures will euer acknowledge and allowe it. And whereto it giueth no witnesse, that is alwaies false and erroneous. For as saint Hierome saith: *Hoc quia ex sacris literis auctoritatem non habet, eadem facilitate refellitur, qua probatur*. Saying this, saith he (speakyng againste those Fathers, that did affirme, that that Zacharie whiche Christ spake of, beyng the sonne of Barachie, was Iohn Baptists father) hath no authoritie out of the scriptures, it maie bee as easely denied, as affirmed. Wherefoze I saie, seache the holy scriptures, as they of Berea did as concerning this matter in question: and yet thou shalt neuer bee able to finde there, that euer Christe our sauour, in bodie or soule, descended into hell after his death, to the place of the damned, or into any Limbo. Onely thou shalt finde there, that he died, and rose againe the thirde daye, &c. Some will here replie and saie: What sir, you saie not truely: Are there not scriptures sufficient to pzoue, he descended into hell: although there are sundrie places, yet there are sower principall places, as in

Hieron. in
psal. 98.

August. in
epist. 157.

Rom. 3. 21.

Hiero. in
Math. 23.

Iohn. 5. 28. 29.
Act. 17. 18

The Preface

Psal. 16. 10.
Zach. 9. 11.
Actes. 2. 31.
1. Peter. 3. 19.

the Psalmes, in Zacharie, in the Actes of the Apostles, and in Saincte Peters Epistle: I praie you saie thei, is it not written in the Psalm thus? *Non derelinques animam meam in inferno?* I doe graunte it is so written, but it followeth not hereby to proue that his soule, or that Chyistes soule should goe vnto hell, the place of the damned: for soule in this place, doeth not signifie the soule of Chyiste, but it signifieth the bodie, or person of Chyiste: and by hell he vnderstandeth, not the place of the damned, but the graue or sepulchre, and therefore Stephanus translation hath, *Non relinques corpus meum in sepulchro*, thou shalt not leaue my bodie or person in the graue: So hath the Tygurian translation also. For this Hebrew worde, *Nephesh*, signifieth a bodie, or person, as you maie reade in Leuiticus, and in Numeri.

Leui. 21. 7. 11.
Num. 9. 10.

Gen. 46. 26.

Actes. 2. 41.

1. Pet. 3. 20.

Rom. 13. 1.

Mat. 23. 35.

Also, for this worde, Soule, in that place and many others, is taken for the whole naturall man: for we reade in Genesis, that all the soules that came with Iacob into Egypt, whiche came out of his loynes, were in the whole, threescore and sixe soules: that is, threescore and sixe persons or bodies. And in the Actes it is sayde: There were added to the Churche (by Peters Sermon) about thre thousande soules: that is, thre thousand persons. And so Peter bleth the same when he saith: *Et heri ois fidei*, that is, sight soules were saved in the water: that is, sight persons or bodies. So Paul also bleth that worde, saying: *Let every soule be subiect vnto the higher powers, &c.* That is, let every body or person be subiect. &c. By this you may some perceauce what David meaneth by this word, soule: that it should not lye in the graue for euer, but should rise vp againe. So Iob saith, in matter one, although in other wordes, where he saith: *Though after my skinne, wormes destroy this body, yet I shall see God in my flesh.* As for this worde, Hell, it is taken in diuers significations in the Scriptures, as you may see in my booke, where I do intreate of this article: but in this place it signifieth not the place of the damned, but the graue wherein he was buried. So likewise, S. Cyprian doeth expounde that worde (hell) saying: *Qui tamen vult eandem videri esse in eo quod sepulchrum dicitur: Quod est, hoc in* hell.

Cypr. in
Symbo.

to the Reader.

beit, there saimeth to be the same strength of the towre (hell) in that he is sayde to haue ben buried.

As for the place of Zacharie, where he saith: Thou also shalt be saued through the blood of thy couenaunt: I haue losed thy prisoners out of the pit wherein is no water, serueth little and nothing at all for the profe of Christes descention into hell. For the Prophetes meaning is in that place, that God saue his Church by the blood of Christe, whereof the blood of the sacrifices was a figure, and is here called the couenaunt of the Church, which he did make with Abraham, promysing unto him, that all nations should be blessed in his seed, which is our sauour Christ. And so Zacharie compareth the babilonick onerthrowe, (wherein the people was oppressed) to a drie pyt. So that he vnderstandeth by the prisoners, (not any soules in hell, but) the childezen and seruantes of God, which were and are captiues vnder Sathan the deuill, mans enemie: who was prefigured before, by that cruell tyrant Pharaow, and by the king of Babilon: And by the waterlesse pyt, he vnderstandeth the goulfe of all miseries & calamities, whence it is impossible for man to come out by any meanes: without the helping hande, and out stretched arme of Gods almighty power. And that you shall not thinke this to be of my owne exposition, I wyll shewe you what S. Augustine saith vpon this place: *Alio loco ad ipsam Christum in spiritu Prophetie loquitur de remissione peccatorum per eius sanguinem: Tunc inquit an sanguine Testamenti tui omisisti victores tuos de lacu in quo non est aqua. Quid per hunc locum velis intelligi, possunt diuersa sentiri etiam secundum rectam fidem. Mihi autem videtur non eo significari melius, nisi humane miserie sicam profunditatem quendam modo, et sterilem, ubi non sunt fluentia iusticie, sed iniquitatis lacum. Quod quippe lacum in psalmo dicitur: Credidimus de lacu miserie, et de lacu lacum: that is to saie: And in an other place, speaking of the sacrifice of prophecie vnto Christe hym selfe, touchyng the remission of synnes through his blood: Thou also saith he, hast through the blood of thy Testamente, lette the prisoners out of the pitts where no water is: what he will haue sabat vnderstanden by this lake, or pitt, men maye iudge meaninge, and I had aske*

Zach. 9. 11.

Gen. 17. 9.

August. de ciuit. dei. lib. 18. cap 35.

The Preface

Psal. 59. 2.

Zach. 9. 12.

Hiero. in Epist.
ad Gala. cap. 1.

2. Peter. 1. 20.

Act. 2. 30.

Act. 2. 30.

ter the right kinde. But I thinke, that nothyng can better bee
understanded by it, then the dyle, and as it were the barraine
profunditie of the depenesse of mans miserie, where the strea-
mes of righteousness are not, but the mudde of iniquitie. And
of this pitte it is spoken in the Psalm: and he hath (saith he)
broughte me out of the pitte of miserie: and out of the myre
and clate. Whereto Augustine. Thus you may easely perceiue
that this sayng of the Prophete, nothyng appertaineth vnto
the deade, whiche are already deliuered from those miseries,
that are signified by the waterlesse pitte: but vnto the liuyng.
For he saith directlie after. Turne you to the strong holde,
ye prisoners of hope. Whiche woordes can not bee applied to
the deade: but to the liuyng onely. For, the Prophete biddeth
them turne into the holie lande, where the titie and temple
are, where God will defende them. Sainct Hierome therefore
saith, to all them that doe hang vpon bare woordes of the scri-
ptures: *Nec posuimus in verbis scripturarum esse Euangelium, sed in
sensu: non in superficie, sed in medulla: non in sermonum folijs, sed in ra-
dice rationis.* What is: neither dette we thinke that the Gospell
consisteth in the woordes of the scriptures, but in the meaning:
not in the barke, but in the pithe: not in the leaues of woordes,
but in the roote of the meaning. Peter confirmeth this, sayng:
So that ye first knowe this, that no prophetic in the scripture
is of any private interpretation. Thus much as concernyng
the place of the Prophete Zacharie.
As for the place in the Actes of the Apostles, what is saied
aboue, vpon the Psalmie maie suffice: for that that was spoken
by David in the Psalmie, was prophetically spoken of Christ;
not that his soule should goe and preache, or bring out any
soule from hell; that was nothyng the Prophetes meaning.
But he prophetied there, onely of the death and resurrection
of Christ: for so doeth sainct Peter open and expounde it,
sayng: Therefore, seying he was a Prophete, and knewe that
God had sworne with an othe to him, that of the fruite of his
loynes, he would raise vp Christ, concernyng the fleshe, to set
him vpon his Throne. He knowyng this before, spake of the
resurrection of Christ, not his soule (that is his person or bod-
die)

to the Reader.

die) should not be left in graue: neither his fleſhe ſhould ſe corruption. Here note, that where in one place he calleth it by the name of the ſoule, or bodie, immediately he nameth it fleſhe. Thus you maie ſee howe one Scripture openeth another. So Hierome ſaith: *Moris ſcripturarum obſcuris, manifeſta ſubnectens*: that is, It is the order of the ſcriptures, after hardre thynges, to ſoythe other thynges that bee plaine. Sainct Auguſtine alſo ſaith: *Soleſ circumſtantia ſcripturarum illuminare ſententiam*: The circumſtaunces of the ſcriptures is wont to giue light, and to open the meanyng. ¶ Theodoruſ Beza, tranſlateth that verſe, *Non derelinques animam meam in inferno*, thus, *Non relinques cadauer meū in ſepulchro*. For as he ſaith, *Neque enim Petrus hic diſputat de animi immortalitate, ſed de corporis reſurrectione, eaq; cuiſmodi ut nulla præceſſerit corruptio*. Peter (ſaith he) doeth not here in this place, diſpute of the immortallitie of the ſoule, but of the reſurrection of Chriſtes bodie, in ſuche maner that no corruption could, or ſhould, corrupte it. Againe he ſaith: *Dico igitur nunquam prætermiſſuros fuiſſe Euangelistas iſtiusmodi hiſtoriam deſcendens animæ Chriſti ad inferos; & arbitror (quod cum veterum pace dictum ſit) ſomnia eſſe quacunque de hac re apud illos cōmemorantur*: that is: Wherefoze I ſaie, that the Euangelistes would neuer haue ouer paſſed, or lette ſlippe (with ſilence) ſuche an hſtozie of the deſcendyng of the ſoule of Chriſt into hell (if it had been ſo) and I iudge & ſay (by the leaue of the auncient fathers) what ſo euer of this matter thei haue witten, or remembred amongeſte them, to bee but dreames and phantaſies. &c. Wherefoze ſainct Auguſtine gueth this counſaile: *Nemo de Chriſto credat, niſi quod de ſe credi voluit Chriſtus*: That is, Lette no mā beleue moze of Chriſte, then Chriſte hath willed thee to beleue. And this bee ſpoken as ſufficiente for this preſent, vpon this place of the actes.

Polwe laſtly, in that place of S. Peter, where he ſaith that Chriſt was put to death concerning the fleſh: but was quickned in the ſpirite, by the which he alſo went, and preached vnto the ſpirites that were in priſon. Herevpon they blotte vp the Trumpet, but yet ſtay a litle, thou muſt note (gentle reader) that here is no mention made, *Anima Chriſti*, of the ſoule

38
Hieron. in
Eſai. cap. 9.
Auguſt. in lib.
83. queſtio.
queſt. 64.
Theodo. Beza.
in Act. 3.

In eodē loco.

Auguſt. de
tempore.
ſerm. 145.

1. Peter 3.
18. 19.

Erasmus
is very cor-
rupt vpon
this place,
but ſermeth
ſoule

The Preface

that he well
vnderstand
death it not,
for he saith in
the margin
it is, locus
durus.
Caluin in
rom. 1. Pet. 3.

2. Cor. 13. 4.

Coloss. 2. 12.

Rom. 8. 11.

The Greke
worde signi-
fieth an high
torowe where
watche is
kept.
Gen. 6. 3.

Isaiah. 42. 7.

Isaiah. 29. 9.

soule of Christe: but that he went; *tantum spiritus*, onely in his
spirite. For as M. Caluin saith: *Sunt autem hac longe diuisa,*
anima in Christi uenisse, et Christum predicasse spiritus sui potentia.
These are (saith he) great differences (to say) that the soule of
Christe to haue come: And (to say) Christe to haue preached
by the power of his spirite. Nowe (friendly reader) here is
the difficultie in these two wordes: *Spiritus*, & *carcer*: the spi-
rite, and the prison. Understande that by this wayde (spirite)
is not meant noz taken in this place, for the soule of Christe:
but for the power of his Godhead. For it was not his soule
that was able to quicken him self, but the spirite of god quick-
ned him: that is, his goodly and diuine power that quickned his
humanitie. Paul openeth this very plainly to the Cor. saying:
Christ was crucified concernyng his infirmitie, yet liueth he
through the power of God. &c. Where Peter nameth it the
spirite, Paul calleth it the power of God. And he calleth it the
operation of God, which rayled (and quickned) him from the
dead. And to the Romanes he sheweth that the vertue of the
spirite was not onely shewed in the person of Christe, but is
shewed also vpon vs all saying: If the spirite of him that ray-
led by Iesus from the dead, dwell in you: he that rayled vpon
Christe from the dead, shall also quicken your most all bodies be-
cause that his spirit dwelleth in you. By these places we may
vnderstande what Peter meant by the spirite: that is, Gods
diuine power and might, and not the soule of Christ.

Nowe, in that Peter calleth it a prison, is not to be taken
here, that he vnderstandeth by it, the place of hell for the dam-
ned, but he aludeth it to that place of Genchis, where it is
sayde: *Non permanebis spiritus meus in hominis inaternum, quia ca-*
ro est. By spirite shall not strue with man, because he is but
fleshe. So that it is a common phrase of speache in the Scrip-
tures; that Peter here vseth, for the Prophete Esai hath the
like saying: *Vs aperires oculos cecorum, & educeres de conclusione*
vinculum, de domo carceris sedentes in tenebris. That thou mayest
open the eyes of the blinde, and bryng out the prisoners from
the prison: and them that sit in darknesse out of the prison
house. And in another place he saith: *Vs dicetis his qui vincti*
sunt,

to the Reader.

Aut, exite: & his qui in tenebris, & umbræ sunt: That thou mayest say to the prisoners, go forth: and to them that are in darkness, shewe your selues. Saint Paul in a maner vseth the like phrase, saying: Before faith came, we were kept vnder the lawe, and shut vp vnto the faith, which should afterwarde be reuealed. Our sauour Christe vseth it often, where it is written: The spirit of the Lord is vpon me, because he hath annointed me, that I should preache the Gospell to the poore: he hath sent me, that I should heale the broken hearted, that I should preache deliuerance to the captiues, and recovery of sight to the blinde: that I should set at libertie them that are bound. Saint Peter him selfe, in the fourth Chapter following, speaketh of this matter: but yet in other wordes, saying: For vnto this purpose was the Gospell preached also vnto the dead, that they myght be condemned accordyng to men in the flesh: but myght lyue accordyng to God in the spirit: that is to say, the Gospell was preached (not to the dead bodies in the graues, nor to the soules in hell) but to them of tyme past, which nowe are dead, to the entent that they might haue ben condemned, or dead vnto sinne in the flesh, and might haue liued to God in the spirit: which two are the effect of the Gospell. And in his seconde Epistle, he calleth them the worlde of the vngodly, saying: Neither hath spared the olde worlde, but saued Noe the ryght person, a preacher of righteousness, and brought in the flood vpon the worlde of the vngodly, &c.

So nowe, we may perceaue by the conference of those places, what Peter meaneth by the spirites that were in prison, that are all those whiche were in the prison of sinne and death, &c. For Peters onely purpose in this place is, to set forth the vniuersall preaching of repentance, which was preached in the tymes of Noe: euen with the same open and vniuersall preaching, that was dooen in all the worlde, in the tyme of Christ the sonne of God, after his resurrection from the dead. For, the sonne of God did preache in the tyme of Noe, in the spirit: that is, by his spirituall preaching of repentance, did call the spirites that were in prison, that is, those wicked men

Gala. 4. 3. 23.

Luk. 4. 18.

Isa. 61. 1.

1. Pet. 4. 6.

2. Peter. 2. 5.

Matth. 27. 79.

Mark. 16. 15.

2. Peter. 2. 5.

The Preface

Franciscus
Titelmanus.
Hesselenfis in
1. Peter. 3.

Rom. 2. 4.
2. Peter. 3. 15.

1. Pet. 3.
18. 19.

Gen. 6. 3.

2. Pet. 2. 5.
Eccle. 2.
30. 21.

that were shutte by in the prison of wickednesse and synne, and so; their synfulnesse, are woorthie of death, and hell. So saith Titelman, *Veniens ad illos incredulos homines, qui tunc in tenebrosa caligine errorum suorum iacebant demersi: veniens (inquam) spiritus, predicauit eis ad penitentiam reuerri, ut possent cum Noe saluari, inspirando Prophetas & Noe, qui ex ore domini populum a malis renocare querebam*: That is, Comming to those unbeleuyng men, whiche then did lye drownded in the darkenesse of their errors: Comming (I saie) in spirite, did preache to them, to tourne to repentaunce, that thei might bee saued with Noe, inspiryng the Prophets and Noe: did seeke to call the people backe from their euilnesse, by the mouthe of God. Also he setteth foorth the mercifull goodnesse, and long sufferaunce, in that he called theim to repentaunce by Noe, whiles the Arke was a preparing, by the space of a hundred and twentie yeres, whiche lenitie, goodnesse, and long sufferaunce of God they did despise, and neglece: for whiche the flood of Goddes vengeance came vpon them, that were disobedient, in the tymes of Noe.

The verie terte it self, plainly declareth that this expolition is true. For if wee make the wordes of the terte, as they lye in order, it will soone open Peters whole meaning. The wordes are these: But was quickened in the spirit: by whiche he also went, and preached vnto the spirites that were in prison (then immediately followeth what those spirites were) whiche (saith he) were in time passed disobedient, when once the longe sufferynge of God abode. (How he sheweth when it was) in the daies of Noe. (When he declareth the tyme, and how long they were disobediente) while the Arke was preparing (saith he.) Which latter wordes maketh it plaine. For he saith, he preached in the spirite, to the prisoners that were disobedient, while the Arke was a making. So that it appeareth that those prisoners were a line, at the making and preparing of the Arke. And durynge all that tyme of a 120. yeres, Christe preached to them in his spirite, by Noe the eight person, a preacher of rightesynnesse, to tourne them from their synnes, and so bee saued. And because they would not, in their life

to the Reader.

life tyme obey Gods worde : are cast now after their life, into iudgemente of hell fire, as wee haue saied befoze. And by the same argumente, Peter goeth aboute to moue the Jewes, by their example, to bee obedient to Goddes calling, that calleth them by his spirite, through his Preachers and Ministers, by his long sufferance to repentaunce, and amendeiment of life, whyles thei are here in the earth. Otherwise, soz their disobedience, now in their life tyme, vnto the preaching of his Ministers, shall be damned after this life, as thei are. Christe our Sauiour doeth teache this plainly, at whose mouth Peter learned this, that now he hath taughte in this Epistle to the Jewes: When as he spake of the ende of the world, sayng: As the daies of Noe were, so likewise shall the commyng of the sonne of man be. For, thei did eate and drinke, marrie, and giue in mariage, vnto the daie that Noe entred into the Arke: And knewe nothyng, till the floodde came and tooke them a waie, so also shall the commyng of the sonne of man bee. And then immediatly after, he giueth this comāndement to the, sayng: Take therefore, for ye knowe not what houre your maister will come. Therefore bee ye also readie: for in the houre that ye thinke not, will the sonne of man come. Nowe wee maye see, that all this is spoken to that ende, to moue vs by their example, to tourne from our synnes, and wicked life: and not to proue hereby, that the soules of any of the righteous befoze Christes commyng were in hell: and so Christes soule must fetch them out, whiche are but the imaginations of men. For so saith Erasmus: *Talis multa & circa hanc adiectionem particulam quidam commenti sunt, narrantes quos Christus abduxerit, quas ibi reliquerit, qua quibus ad singulos circulos sit loquutus. &c.* That is, Many such manner of thinges haue certaine men imagined also, about this particle (he descended into hell) whiche wee haue shewed to bee an addition to the Crede, talking what persones Christe did byng from hell, and whom he did leaue there still, and what thynges: with what wordes he did speake to euery one of the Circles. &c. Therefore he saith: *Tibi satis est profiteri Christum sic descendisse ad inferos, quemadmodum sentis scriptura. &c.* It is sufficient for

Mat. 10. 20.

Luk. 10. 16.

Mat. 10. 40.

Iohn. 13. 20.

Matth. 24.

37. 38. 39.

42. 44.

Luk. 17. 26.

Mark. 13. 35.

1. Cor. 10. 11.

Erasmus in
Symbolum.

In cod. loc.

The Preface

the (saith he) to pzoofesse that Chziste did so descende to helle, as the scripture meaneth.

For we muste vnderstande, Chzist being from the beginning, head, and gouernour of his Church, came in the daies of Noe, not in body, which then he had not: but in spirite, and pzeached by the mouth of Noe to the disobedient, which would not then repent: and therefore, nowe are reserued to the last indgement. For Paul saith, Iesus Chziste, yester day and to day, the same is also for euer: as if he would say, Chzist was, and shall be the foundation of all his Church for euer. Peter also saith: The pzophecie came not in olde time by the wyll of man: but holie men of God spake, as thei were moued by the spirite (of God). Wherupon I saie, as the sonne of GOD did pzeache in his spirite, to theim that were in pzisone (as Peter saith) that is, to them that were then in the pzison of their synnes, that thei should repent (as we haue before wzitten) & so be saued. Euen so now, at this day, he is quickened in the spirite, and by the same spirite, continually doeth pzeache, and teache, by his ministers, vnto the woꝛldes ende, to those people, that are in the pzisone of synne, ignozaunce, and disobedience, to tourne them to the Loꝛde, that euery one that beleneth, maie bee saued. This is the verie meanyng of this place, therefore we muste not gather, or descante vpon bare woꝛdes, and take them literally, as we lisse: But wee must gather of the cause. For so saith saincte Hillarie. *Intelligentia dictorum, ex causis est assumenda dicendi, quia non sermoni res, sed rei est sermo subiectus.* That is. The meanyng of woꝛdes is to bee gathered, by the causes of the speaking, for the matter is not subiecte to the woꝛde: but the woꝛde to the matter. Erasmus saith, that some came after, and seemed to gather out of the Scriptures, some sentences, whereto thei added some reasons. *Non illis quidem adamantinas:* But not those reasons (saith he) be the moste strong: but such as are of no weighte. And after that he hath recited vp all the places that seme to make for Chzistes soule to haue descended into helle, the place of the damned: he concludeth, sayng. *Verum horum nihil est, quod cogat credere, Christi animam per se descendisse ad tartarum, sicut, ut illi loquuntur, ad Limbum.*

Hebr. 13. 8.
Iohn. 8. 58.
Epic. 2. 20.
21. 22.
1. Cor. 3. 11.
Reuel. 1. 11.
2. Pet. 1. 21.
1. Peter. 3. 19.

Iohn. 15. 26.
cap. 16. 7. 8. 13.
Ioc. 2. 12. 13.
Matth. 3. 3.
cap. 28. 19.
Mark. 16. 15.
Actes 2. 36.
27. 38. 39.
40. 41.
Rom. 1. 16.
1. Cor. 13.
2. Cor. 3. 6.
Hylarius. lib.
4. de Trinita.
Erasmus in
Symbol.

In eodẽ loco.

to the Reader.

sum. That is. There is none of all those authorities (of scriptures) that make constrain any to beleue, that the soule of Christe, wente doune by hym self personally to helle, or as thei call it, to *Lymbum*. Hereunto agreeth our Pampolitanus, that saith: *In inferno igitur damnatorum pro peccato actuali, Christus non fuit, quia ut ipse dicit: inter vos et nos chaos magnum statutum est &c.* Sicut enim caelum Empyrium est locus gloriae: Ita infernus est locus aeternae poenae. Sicut ergo damnatus non potest ascendere ad caelum Empyrium: Ita nullus saluatus potest descendere in locum damnatorum: ergo neque Christus. That is to saie. In the hell of the dampned, for actual synne committed, Christe was not, for because he saith: Betwene you & vs there is a great goulfe set. *ec. 30.* as the Emperiall heauen is a place of glorie: So hell is a place of extreme paine and punishmente. Therefore, as the dampned cannot ascende into the Emperiall heauen: So none of the saued, can descende into the place of the dampned: Therefoze, muche lesse Christ. By whiche testimonies it is plaine, agreable to the woorde of God, that Christes soule, after his death, neuer wente doune to helle the place of the dampned, or into any *Lymbum*: but it went directly into heauen, as he did commend it vpon the Crosse.

The reason that moueth men to iudge, that his soule wnt into helle, is, for that thei supposed all the soules of the righteous, befoze Christes commyng, wente doune to helle. And of this grosse iudgemente was sainte Augulline, Origene, Hierome, Chrysostome, Gregorie, Folengius, &c. And therefore, thei affirmed that Christes soule did seiche out Adam, & Eue, Abel, Seth, Noe, Abraham, Isaac, Iacob, &c. Howe farre wide all thei were, from the truthe herein, it may easily appere by the sacred Scriptures. For there it is fullie expessed, that the Church of Christ did beginne, frō the creation of the woelde and from the firste righteous man that ener was, and that it shall continue, and indure vnto the laste daie, for ever. For, the Church of the Patriarkes and Prophettes, that hane been befoze Christes commyng, is all one, with the Church of his Apostles and Euangelistes: and the faithfull of the olde Testamente, and the faithfull of the newe, are all one people and

Richard. Pampolitanus in Symbo.

Luk. 16. 26.

Wisd. 3. 10.

Deut. 33. 3.

Wisd. 3. 1. 2.

3. 4.

Rom. 8. 1.

Luk. 21. 46.

The Preface

Hebr. 11. 6.

1. Cor. 10. 3. 4.

Leo de nati-
tate domi.
Serm. 3.

August. in
Ioh. tract. 26.

August. de
utilitate por-
aiten. cap. 1.

Chrysost. in
Lucā. Tom. 6.
Hom. 15.

Gen. 3. 15.

Gen. 15. 4.
cap. 17. 7. 8.
9. 10.

2. Sam. 7. 12.
13. 14. 15. 16.
Galat. 3. 6.

Eccle. 4. 4.

Reuel. 13. 8.

and one Church: thei haue had all one God, one Christe, and the very same promises. Thei haue had all one spirit of faith, and haue all eaten of one spirituall fode, and drunke of one spirituall drinke, with vs. So saith Leo. *Mysteria pro temporum ratione variata sunt, quā fides, qua viuimus nulla fuerit atate diuersa*: That is, Thei sacramentes, by reason of the tyme were diuerse, when as the faith, by the whiche wee all liue, in no age was diuerse. So saith sainte Augustine likewise. *Sacramēta illa fuerunt in signis diuersa, in rebus quae significabatur paria*: that is: Thei sacramentes in outward signes, were diuerse (from oures) but as concerning the thynges whiche thei did signifie, are equal, and one (with oures.) *Tunc Christus uenturus, modo Christus uenit, uenturus: & uenit: diuersa uerba sunt: sed idem Christus*. That is: When was, Christ shall come: now is, Christ is come. Shall come, and is come, are sundrie wordes; But Christe is all one, wherevpon I maie well conclude, that all the faithfull, in the olde Testament: and the faithfull in the newe, haue had, and haue now: but one place of rest, and ioy, to bee receiued in after their life. Chrysostome herein saith: That the bosome of Abraham, was into the poore Lazarus, Paradise, or heauen. Some wil replie, saith he, in Paradise; but I confesse also the holie Paradise, &c.

Now (gentle Reader) vnderstande, that the promise was made vnto Adam, touching the seede of the woman, that should bryake the Serpentes head: and that hath been confirmed againe, and more plainely set forth vnto the other Patriarkes, and especially vnto Abraham and Dauid, all thei (I saie) that did giue credite vnto it, and beleue that thei should bee saued by the blessed promised seede, haue all entered into the heauēly ioye: whiche hath been purchased vnto them, and vs, by our sauour Iesus Christe. And so, the better learning (good reader) marke this what I saie. Although our sauour Christe hath been offered by vpon the Crosse, for to make satisfaction vnto the righteousness of God for vs, at the tyme that was appointed him of the father: yet was he slaine, and offered in the presence of God, frō the beginning of the world. For it is writte: The Lambe was slaine from the beginning of the world.

Again,

to the Reader.

Againe, Iesus Chyriste yesterdaie, and to daie, the same also is
foz ever. In this, the Apostle cōprehendeth all the whole tyme
passed, p̄sente, and to come. Iesus hym self had respecte here-
fo, when he saied, your father Abraham reioyced to see my
daie, and he saue it, and was glad. Whereby, verely, I saie vnto
you, befoze Abraham was, I am: that is to say, not onely God,
but the medistour, betwene GOD and man, appointed from
befoze all eternitie. Foz, although in respect of vs, he was cru-
cified in the fulnesse of tyme, and in the latter daies: yet in the
p̄sence of God, he hath been alwaies crucified, and his Sa-
crifice hath been euertlastingly p̄sente with hym. Foz, in God
is no difference of tyme, as is in vs, because that all thynges
are p̄sente vnto hym, and soz that he is aboue, and beyonde
the tyme, and out of it. Foz, a thousande yeres, are vnto hym;
but as as one daie. So saint Augustine saith: *Apud deum au-*
tem nihil desit, nec prateritum igitur, nec futurum: sed omne p̄sens
est apud deum. That is: With God there is nothing wantyng,
nothyng paste, oz to come, but all thynges are p̄sente. For
Wherfoze, euen as the death, and passion of Chyriste, dooeth
serue vs now vnto saluation, whiche beleue that he hath been
crucified foz vs, although he hangeth no moze on the crosse: So
bee ye certaine and sure, that it hath profited them, that haue
liued befoze that he was Crucified, whiche beleened that he
should come, and dye foz them: as wee doos beleue that he is
come, and hath died foz vs.

Wherefoze wee ought to acknowledge, no iij. iij. b. b. b. b.
b. i. r. r. oz a xi. places, as if some soules had been lodged in hel,
some in Limbo, some in a darke place in hell, where was no
paine: Some in Paradyse, some in heauen, some in earth be-
lowe, some in Purgatorie fire, some in the water, some in the
ayre, some in houses and cloisters, and some in fields. For
notwithstandyng all these phantasies of mens deuises, Chyrist
giueth vnto them all their lodgyng, either in Abrahams bo-
some: oz in the vnquencheable fire of hell: that is to saie, either
in heauen, oz hell. Foz so Augustine saith. *Qui quippe habita-*
iones sunt, una, in igne aeterno, alia in regno aeterno. There are but
twoo habitations, one is in the euertlastyng fire of hell, the o-
ther

Hebr. 13. 2.

Iohn. 8. 56.

58
Hebr. 11. 10.

Galat. 4. 4.

Psal. 90. 4.

2. Peter. 3. 8

August. in

lib. questio. 83.

quest. 15. 16.

In lib. de pre-

destinatione &

gratia. cap. 5.

In lib. de tri-

plici habitacu-

lo. cap. 5.

Luk. 16. 22.

Wisd. 3. 10.

cap. 5. 2.

Matth. 25. 42.

August. de

verbis Aposti

Scrm. 12.

The Preface

other is in the eueralsting kingdome of heauen. Whereupon
 wee maie gather, that Christes soule wente straighte (being
 separated from his bodie) into heauen, and not to helle. For, he
 saith hym self to the Theife that honge on the crosse (after he
 desired to remember hym, when he came into his kyngdome)
 to daie shalte thou bee with me in Paradise. Also, Christ com-
 mended his soule into the handes of his father. His bodie was
 laied in the graue; his soule was in heauen, so; so he saied the
 Theife should bee there that daie with hym. &c. And so he de-
 sired his father in his prayer, that al thei whiche his father had
 giuen vnto hym, might bee with hym euen where hee is. &c.
 Now I maruaile what parte should goe into helle then?

Luk. 23.

42

43

46

53

1. Iohn. 4. 29.

Deut. 4. 37.

Rom. 5. 8.

Iohn. 3. 16.

The efficiēt.
The mater-
riall.

The forsmall.
The small
cause of our
saluation.

1. Peter. 1. 2.
August. in
Ioh. tract. 110.

The principallest cause of this erreure is (as I iudge) so;
 that thei thinke and suppose, God the father did neuer loue vs
 no; fauour vs, before, we, and thei, were reconciled to hym by
 the death of his sonne: whiche is cleane contrary: For, God
 the Father did with his lone preuente, and goe before, as the
 efficiente cause, of our reconciliation in Christ: Yea, because
 he first loued vs, therefore he after wardes reconcileth vs vn-
 to hym self. And so; this cause saint Paule saith, God setteth
 out his loue towardes vs, seying that while wee were yet syn-
 ners, Christ died for vs. And saint Ihon saith, God so loued
 the worlde, that he hath giuen his onely begotten sonne, that
 who soener beleueneth in hym, should not perishe, but haue e-
 uerlastyng life. For the free election of Goddes loue is the ef-
 ficient cause of our saluation: Christes obeidience the mate-
 riall cause: our calling by the outwarde woorde, the forsmall
 cause: Our sanctification by the holie Ghost, the small cause.
 Here vnto agreeth that sayyng of sainte Augustine, where he
 saith, *Quapropter, incomprehensibilis est dilectio qua diligit Deus
 neque mutabilis: Non enim ex quo sit reconciliati sumus per sanguinem
 filij eius nos capis diligere, sed ante mundi constitutionem dilexit nos: ut
 cum eius unigenito etiam nos filij eius essemus: priusquam omnino aliq;
 quid essemus: Quod ergo reconciliati sumus deo per mortem Christi,
 non sic accipiamur, quasi ideo nos reconciliauerit ei filius, ut iam amari
 inciperet, quos oderat: Sed iam nos diligenti reconciliati sumus ei, cum
 quo, propter peccatum, inimicitias habeamus. Quod verum verum di-*

gum,

to the Reader.

*nam, attē ſtetur Apoſtolus. Commendat, inquit, dilectionem ſuam deus
erga nos, quoniam cum adhuc peccatores eſſemus, Chriſtus pro nobis Rom. 5. 8.
mortuus eſt, habebat itaque ille erga nos charitatem, etiam cum inini-
citas aduerſus eum exercentes, operaremur iniquitatem. Proinde mi-
ro & diuino modo, & quando nos oderat, dilegebat. Oderat enim nos,
quales ipſe non fecerat: & quia iniquitas noſtra, opus eius non omni ex
parte conſumpſerat. Nouerat ſimul in vno quoque noſtrum & odiſſe
quod feceramus, & amare quod fecerat: that is to ſaie in Engliſhe:*

The loue of God is incomprehenſible, and vnchaungable. For
he began not to loue vs, ſince the tyme that wee were recon-
ciled to hym, by the blood of his ſonne: but beſore the making
of the woꝛlde he loued vs, euen beſore wee were any thyng at
all, that wee might alſo bee his chyldzen, with his onely begot-
ten ſonne. Therefore, whereas we are reconciled by the death
of Chriſte, it is not ſo to bee taken, as though the Sonne did
therefoꝛe reconcile vs vnto hym, that he might now beginne
to loue vs, whom he hated beſore: But wee are reconciled to
hym, that alreadie loued vs, to whom wee were enemies, by
reaſon of synne. And whether this bee true or no, that I ſaie,
lette the Apoſtle beare witneſſe. He doeth commend (ſaieieth
he) his loue towarde vs, becauſe when we were yet ſinners,
Chriſte died for vs: he therefore had a loue to vs, euen then
when wee were enemies to hym, and woꝛought wickedneſſe.
Therefore, after a marueilous and diuine maner he loued vs,
euen then when he hated vs. For, he hated vs in that we were
ſuche, as he had not made vs, and becauſe our wickedneſſe had
on eche ſide, waſted awaie his woꝛke, he knewe how in eue-
ry one of vs, bothe to hate that whiche our ſelues had made,
and to loue that whiche he had made. Thus farre Auguſtine.
Whereby we haue to learne what a comfoꝛtable doctrine the
Predeſtination of GOD is (whiche many can not abide, of
whom ſaincte Paule long beſore ſpake of). Alſo howe ſo euer
we bee ſynners by our owne faulte, yet we remaine his crea-
tures. And howſoeuer we haue purchaſed death to our ſelues:
yet he made vs vnto life. So is he moued by mere and free lo-
ving of vs, to receiue vs, and alſo to reconcile vs by his ſonne
Chriſt, into his fauour. Therefore, in reſpecte of our corꝛupte
nature,

Rom. 5. 8.

2. Tim. 4. 3.

Iude. 1. 10.

The Preface

Rom. 10. 32.

August. in
Ioh. tract. 12.
and in psal.
137.

Psal. 51. 5. 6. 7.
8. 9. 10. 11.
12. 13. 14.

Isaiah. 53. 3. 4.
5. 6.
Marth. 8. 17.
1. Peter. 2. 21.
2. 23. 24.
2. Peter. 3. 18.

nature, and then of euil life added vnto it: truly we are in displeasure of God: guiltie in his sight, and bozne to dampnation of hell. But because the Lord will not loose that whiche is his in vs, he findeth yet some what, that he of his onely goodnesse, maie loue vs (without any goodnesse or woorthinesse that is in vs) through his Sonne Chyiste, our onely Sauoure. To this saincte Augustine saith: *Due res sunt homo & peccator. Quod audit homo, fecit deus. Quod audit peccator ipse homo facit: dele quod fecisti, ut deus saluet quod fecit, oportet ut oderis in te opus tuum, & a-mes in te opus dei.* These are twoo thynges, Man, and Synner, That thou hearest man, God made it. That thou hearest synner, Man hymself made: take awaie that thou hast made, that God maie saue that he hath made. It behoueth that thou hate in thy self, thine owne woozke, that thou makest lone the woozke of God in thee. Hereto David saith: Beholde, I was bozne in iniquitie, and in synne hath my mother cōceined me. Pource me with Hysope, and I shall bee cleane: Wasse me, and I shall bee whiter then snowe. &c. This doctrine well waigred, will easely teache vs, that all the righteous Soules departed (in the faith) before Chyistes commyng, were in heauen. And therefore no neede for Chyiste his soule to goe into hell, to fetch them out, for in that place thei neuer were: nor none of Goddes predestinate, and electe child: en was, or euer shall bee. For whom the Lord euer loued (saith the Scripture) he loneth vnto the ende.

Howe if any man shoulde aske me, when Chyiste wente doونه to hell: I will aunswere hym. When he praied to escape death, he began to goe doونه: and so all his sufferynge, that he suffered afterwarde in bodie and soule, for our synnes, was his goyng into hell. For he felt the burden, and waight of Gods wrath for our iniquities, in suche sort, that no paine, torment, grieve, sorrow, nor punishment that euer synne and disobedience, had deserued in hell. But that it was laied vpon Chyist for vs, to byng vs vnto God, whiche paines and tormentes he felt in his bodie and soule. Wherby we maie gather, how greuous and terrible tormentes he suffered, to be he knewe hymselfe to be arained for our cause, before the iudge-
ment.

to the Reader.

ments seate of **God**. For there can bee imagined, no more
deafull bottomelesse depth, then for one to seile hymself for
saken and estranged from God, and not to bee hearde when
he calleth vpon hym: euen as if God hymself had conspired his
destruction. Euen thither wee see that Christe was throtone
downe, so farre that by inforcemente of paine, and tozmentes
of hell, did sweate, and his sweate was like dropes of bloud,
trickelyng doune to the grounde. And he was compelled to cry
out: My God, my **God**: why haste thou forsaken me. &c. Here
thou maie st note, that in the Crede, we reade not in the singu-
ler number, *descendit ad infernum*, hee descended into hell (as
thoughe it did speake of a place certaine, where into he was
gone): but in the plurall number, *descendit in inferna*, he descen-
ded into the helles, Comprehendynge all that was befoze saied
in many wordes, how he suffered vnder Pontius Pilate, was
crucified, dead and buried: in this one woorde, helles.

Now (gentle Reader) I praie thee, not to take me in this
my saytyng, that I dooe deny this Article, of Christes descen-
dyng into hell: for, I doe constantly beleue it, and will in no
wise (God wyllynge) denye it, but affirme that he descended in-
to hell accorдынgly: But of the maner of his descension into
hell, is our question. They saie his soule went downe thither:
whiche they can not proue by the woorde of God, and therfore
I can not beleue it. But I saie this, that the force, efficacie, and
strength of his death and passion, did pearce vnto the damned
soules in hell (thoughe his diuine power and godheade) to the
greater increase, and certifying of their eternall and iust dam-
nation. For I saie vnto thee (in the woorde of God, and I ye not)
that all Christes sufferynge, sorowes, and passions, that he
sustained here (for vs) vpon the earth, and vpon the Crosse, in
body, and in his soule (for our synnes) was his going downe in-
to the helles. Wherefore, let vs constantly beleue this, that
he was once in the flesh, a verie man, like vnto vs in al thing,
(sinne only excepted) and came downe for vs men, and for our
saluation: that he was verely suffer passion of bodie and soule:
that he hath verely died, and been buried. And that he hath been
verely reuiued againe, and the verie same soule retourned a-

Luk. 23. 44.

Psal. 11. 2.

Matt. 27. 46.

1. Tim. 6. 13.

Hebr. 2. 7.

Cap. 4. 15.

Luk. 1. 31. 32.

Cap. 2. 11.

Marth. 1. 21.

Cap. 26. 38.

The Preface

John. 19. 40.
41. 42.
Cap. 27. 17.
Cap. 21. 1.
Luk. 24. 51.
Act. 1. 9.
Rom. 8. 34.
Hebr. 7. 25.

1. Tim. 5. 12.
Rom. 6. 16.
2. Peter. 2. 19.
Matth. 10. 33.
Luk. 9. 62.
2. Peter. 2. 15.
Hebr. 6. 4.
Cap. 10. 26.
Eplac. 4. 5. 6. 7

2. Sam. 15. 1. 2.
3. 4. 5. 6. 7. 8.
Pla. 21. 11. 12.
Prou. 21. 29.
Pla. 127.
3. 6. 7. 8.

gaine into his owne naturall bodie, and after did ascende vp into heauen, and there sitteth on the right hande of the father to make daely and continuall intercession for all his electe, and to saue all them that come to God by hym, &c.

As many therfore, as be Christians, haue giuen their faith vnto Christ in their Baptisme, vnder the witnesse of a greate many. Where they promised to forsake the fleshe, the world, and the deuill. If now thei will bee at league with the synner, and at agreement with the deuill, and the euill doer, thei haue broken their firste promise, and are founde vnfaithfull: for wherevnto thei are overcome, his seruantes thei are, whether it bee of synne vnto death, or of obedience vnto righteousness. And so their faith thus violated, giuen vnto the immortall God: God againe will breake with them his covenante of mercie, if in tyme thei repent not. Lette vs holde therfore vnitie in doctrine: Secondlie, vniuersalitie in joyning of voyces: Thirddie, consente in spirite and indgement. For the Papistes haue tourned vnitie, to diuision: vniuersalitie, to singularitie: Consente, to open and plaine discention. And so, vnder the name of the faith, thei persecute the faith, &c. For if thou doest forsake Christes Shippe, and wilt rowe in the Popes Boate, his Dares will directly rowe thee to that haven and pozte, where doctour Storie, of late caske his Anker, and bzake his necke: and for that his handes were haltered, he gaue all traiterous Papistes, the Popes blessing with his heeles at Tybourne. An ende and blessing mooste meete for all sortes of Papistes. God of his mercie quickly conuerte theim that are alieue, or els good Lorde sende a merie winde, to blowe them all into that course, that Felton, and Storie before haue ranne. For I am fullie perswaded, that what soeuer he bee, high or lowe, riche or poore, that holdeth with any Popishe, or Papistick doctrine, he is a ranke traitour in his harte: and when tyme serueth, it will so fall out in pzoofe, as daely experieuce teacheth vs, by our late traiterous rebelles, whiche soughte the suppressing of the faith of Christ: the overthrowe of the Queenes Maiestie, and utter desolation of this our Realme: If the almightie Lorde had not prevented them,

to the Reader.

them, of his mercie towarde vs.

What resteth now, but that we loue God, and his worde: and obeye our Quene and her Magistrates, and also consider our waies, and see whether wee walke as he hath taught vs. For, there is no heauen, but his dwelling place: no wal-
kyng vnto it, but by his commaundementes: and his commaun-
dementes no where to be founde, but in the holy Scriptures,
which he hath left vs. Pert vnto Gods glozy, we haue nothing
so precious, as the sauegarde of our soules. And where shal we
finde it, but in the worde of God. And here I make an ende of
this my long pzeface, most heartely besecchyng the, to accepte
in god parte, this simple and rude worke of myne, consider
my good meanyng and wyll, towarde the building of Gods
Churche, who woulde haue giuen the better, if better he had
in stoze. I must warne the, not to loke in this booke: for the
pleasaunt speache of Isocrates, nor the high stile of Demosthe-
nes, nor for the excellent dignitie of Plato, nor the eloquent
wordes of Cicero, or for the reuerende maiestie of Theucidi-
des: For then thou wilt foule be deceiued: But for bare and
simple wordes: for I seeke not goods, but God: not gasinges,
but gayne: not prayse, but profite: not mony, but men. There-
fore, (gentle and frendly reader) if thou receiue any fruite of
my labours, helpe mee with thy prayers to God our Father,
in the name of his Sonne and our onely Sauour. In readyng
hereof, let reason leade the: lette the authorities perswade
the: and let trueth enforce the. God of his mercie quickly
conuerte, or sone ouerthrowe al his enemies, and the Quenes
foes that holde of any doctrine, contrarie to the true and chris-
tian faith: Confounde all errors (O Lorde,) giue the victo-
ry to thy trueth, and glozy to thy holy and blessed name, now and
for euer. Amen. I Fare well (Gentle Reader) from
Kedcliffe in Wiltsh.

Psal. 127. 1.
Psal. 118. 10.
Eccle. 2. 16.
Iohn. 14. 24.
Deut. 5. 10.
Cap. 6. 5.
Math. 22. 37.
Luk. 10. 27.
Mark. 12. 29.
Rom. 13. 1.
Titus. 3. 1.
1. Peter. 2. 13.
Isaiah. 66. 1.
Actes. 7. 43.
Psal. 119.
Isaiah. 30. 21.
Iohn 5. 39.
Actes. 17. 11.
Rom. 15. 4.
Iohn. 17. 14.

1. Cor. 10. 34.
2. Cor. 12. 14.

I Thy poore brother in Christ, *John North-
brooke* Preacher.

¶ The contentes of all the Chapters

- O**f Gods creation and gouernaunce of all thinges: of Christes conception and birth, of his death and passion. &c. Cap. 1. fol. 1.
- Christes death and passion, is a sufficient sacrifice for all mankind. Cap. 2. fol. 2.
- The meanes whereby the death and sacrifice of Christ, may be applied vnto vs. Cap. 3. fol. 3.
- Of Christes burial, and the profite that we haue gotten thereby. Cap. 4. fol. 4.
- How many wayes this worde (hell) is taken in the scripture, and after what maner Christ descended into hell. Cap. 5. fol. 5.
- Reasons and argumentes of those that holde that Christe went downe to hell in his soule: Answered. Cap. 6. fol. 7.
- Christ is our true Purgatorie, and the Papissts purgatorie is false. Cap. 7. fo. 9.
- Popishe purgatorie is flat against the wordes of God. For it maketh Christes death and passion of litle or none effect. Cap. 8. fol. 11.
- Against praying for the dead: and apparitions of the dead after their departing hence. Cap. 9. fol. 14.
- Children that are dead borne, or dye before that they can come to baptisme not damned, nor yet go into the Popishe Lymbe. Cap. 10. fol. 15.
- What comfort we haue gotten by Christes rising from death againe, and that it shoulde be vnto vs as a glasse in this life. Cap. 11. fol. 31.
- Of Christes ascension into heauen, and howe it is saide that he sitteth at the right hand of god, &c. And after what maner he is here amongst vs. ca. 12. fo. 34
- Christes humane body can be but in one place at once, and not in many and diuers places. Cap. 13. fol. 37.
- Against Popishe transubstantiation. Cap. 14. fol. 40.
- what it is to be guiltie of the body and blood of Christ. Cap. 15. fol. 47.
- The Sacrament ought to be ministred to all the people in both kindes. Cap. 16. fol. 49.
- Against worshipping of the Sacrament. Cap. 17. fol. 56.
- How the vnworthy receauers, are guiltie of the body and blood of Christe, although he be not corporally in the Sacrament. Cap. 18 fol. 59.
- whether the papissts haue still the same bodie in the Sacrament, that was geuen vpon the Crosse. Cap. 19. fol. 61.
- Against the carnall presence of Christ in the Sacrament. Cap. 20. fol. 64.
- The wicked dooe neither eate nor drinke the bodie and blood of Christe. Cap. 21. fol. 66.
- The true exposition of these wordes (Hoc est corpus meum) and that Sacraments are called by those names whereof they are Sacraments. Cap. 22. fol. 68.
- The godlie in the olde lawe, did eate and drinke the same fleshe and blood of Christ, that we do nowe in the newe Testament. Cap. 23. fol. 78.
- What comfort we haue by Christes ascension into heauen. Cap. 24. fol. 79.
- Against praying and intercession to Saintes. Cap. 25. fol. 80.
- Christ is both our mediator of saluatiō, and also of intercessiō. Ca. 26. fo. 82.

The

Conteined in this booke.

The principall argumentes that the papistes alledge for praying to Saintes;	
Answered.	Cap. 27. fol. 85.
Howe and wherein we ought to honour the Saintes.	Cap. 28. fol. 98.
Of Christes comming to iudgement in the last daie.	Cap. 29. fol. 99.
To vvhô the sharpe sentences of the scriptures are terrible.	Cap. 30. fol. 102.
The subtille meanes that Satan vseth, to bring vs into securitie.	Cap. 31. fol. 104.
The Pope is Antechriste, and that man of sinne, which shalbe reuealed before Christes comming to iudgement.	Cap. 32. fol. 107.
The strength & operation of the holy ghost working in vs.	Cap. 33. fol. 108.
What is the true Church of God, and where it is.	Cap. 34. fol. 111.
Christe is the head of his Church, and not the Pope.	Cap. 35. fol. 112.
All the Apostles had equall power, to binde and to loose, with Peter, and the keys were equally deliuered to them all.	Cap. 36. fol. 113.
The true Church of Christ is but as a witnessse to the worde of God, adding nothing to it: nor taking ought from it.	Cap. 37. fol. 117.
The true Church is knowen by the worde of God.	Cap. 38. fol. 119.
Of the office and authoritie of the Church: and how it may erre, and howe it can not erre.	Cap. 39. fol. 121.
Our offences and finnes are forgiuen vs, by faith through Christ, and not by our workes and merites.	Cap. 40. fol. 123.
Faith onely iustificieth vs before God.	Cap. 41. fol. 127.
It is no presumption, to be sure and certaine of our saluation.	Cap. 42. fol. 132.
Of free wyll.	Cap. 43. fol. 133.
Of the generall resurrection, both of the godlie, and wicked, at the last day.	Cap. 44. fol. 142.

FINIS.



A breefe Summe of the Christian faith.

I

The firste Chapter.

¶ Of Gods creation and gouernance of all thinges: of Christes conception and birth, of his death and passion. &c.



I dooe not onely confesse that there is a true liuyng God, who by his almightie power, did of nothing make bothe heauen and earth, and all the creatures that bee in them, bothe visibie, and inuisibie, but also I dooe vnfeignedly beleue that the same true liuyng God, (who by his almightie power, hath created all

thinges, and now by his vnsearchable wisdom, and vnspokeable godnesse) both gouerne, rule, and preserve all his creatures, will bee a most louyng, & mercifull father vnto me, and vnto all the faithfull beleuers, for as he is almightie, and able to dooe what soeuer he will, bothe in heauen and in earth, so that nothyng is able to resist, or withstande his holy and blessed will (for euen the very deuilles, and wicked spirites, will thei, nill thei, must be obedient vnto him, and can doe no more then he doth appoint, suffer, and permit them) so is he most louyng and mercifull, vnto all those that putte all their whole trust and confidence in hym.

And therefore we muste take holde vpon his fatherly promises, through a liuely faith in our sauour Iesu Christe, his onely begotten sonne our Lorde: Wha beuyng true and naturall God, begotten of the father afore all beginnynges, coeternall, and coequall with hym in power and Godhead, did at the fulnesse of tyme, take our fraile nature vpon hym, and was conceived by the mightie operation of the holy ghoste, in the blessed virgines wombe, of whom he took his vndefiled substance, to witte, his most tall bodie, that so he might offer hym self, an omnisufficient sacrifice vnto God his father, for the

A. J. redemption,

I beleue in God the father Almighty, &c.

God, doth gouerne, rule, and preserve all his creatures,

Nothing able to resist Gods holy will.
1 Reg. 22. 23.
Iob. 1. 12.
Mat. 8. 31.
2. Cor. 12. 7.

And in Iesus Christe his onely sonne our Lorde.

Galt. 4. 4.
Heb. 3. 16.
VVhiche was conceived by the holy ghost.

A breefe Confession, with a confutation

Deut. 27. 15.
Galach. 3. 13.
Rom. 8. 3.

redemption of mankinde, and deliuer vs all that take holde by faith, vpon the merites of his death and bloodsheddyng, from the curse, and malediction of the Lawe, wherevnto all men of their owne nature are subiecte.

Heb. 4. 15.

Suffred vnder pontius pilate.

Math. 27. 2.

wherefore Christe was iudged and condemned before pilate.

Rom. 8. 3.

Hebre. 10. 12.

Hebre. 1. 3.

Heb. 4. 16.

V. Was crucified.

Nomb. 21. 9.

Iohn. 3. 14.

What the Serpent signifieth.

We then being bothe God and man, and touchyng his manhode, subiecte to all maner of infirmities, that we are subiecte vnto, synne onely being excepted. Did suffer a moste cruell, and vpprobrious death, vpon the crosse, vnder Pontius Pilat, who was at the same time the Emperours deputie, and lieutenant in the land of Iewrie, before whom he was brought, and by his determinate sentence, iudged, and condemned, and so deliuered into the hands of the tormentors, to thende that I and all faithfull beleuers should not bee condemned, before the iudgemente seate of almighty God; nor put into the hands of the euill, nor yet sent into the euerlastyng fire of hell, but that I and all other that beleue truely, should finde sauoz, and be quieted before the greate and euerlastyng iudge.

And this boldly with the holy Apostle, who shall lay any thing to the charge of Gods chosen, it is GOD that iustifieth, who shall then condemne, it is Christe whiche is deade, yea rather, whiche is risen againe, whiche is also on the right hande of God, and maketh intercession for vs. Let vs therefore, go boldly vnto the seate of grace, that we maie receiue mercie, and finde grace to helpe in the tyme of neede. Thus being iudged and condemned, so to deliuer vs that beleue, fro the fearful iudgemente of God, and from the condemnation, that is due vnto vs for our synnes.

He was with all dispitifulnesse nailed vpon a Crosse, as it was signified and prefigured before, by the liffyng vp of the brazen Serpente in the wilderneffe. For, as the brazen Serpente was eleuated, and lifted vp in the deserte by Moyses, so to heale all those, that did looke vpon it, so it was necessarie, that our sauour Iesus Christe (as he hym self doeth expounde) should bee hanged vpon the crosse, and lifted vp on high, so to heale all those, that be deadly sronge, and wounded by the olde serpent the deuill.

And as the brazen serpent, had the figure, forme, and shape

of a serpent, and yet it was no serpent, nor yet had any venom
or poyson: So our Saviour Iesus Christe, did take vpon hym
the shape of a synner, and yet he was no synner, but was, and
is a moste wholesome medicine, and salve vnto all poore syn-
ners, that doe beholde and looke vpon hym by faith, and that
seeke for saluation no where els, but in the only merites of his
death, passion, and bloodsheddyng: although this meane and
waie to saue men, doeth seeme very vile, and straunge vnto
mans reason, whiche iudgeth this wisdom of God, and the
preachyng of the crosse, to be mere foolishnesse.

And yet notwithstanding, as there was no phisick, medicine,
nor salve that could heale those, that were stung of the sicke
serpents, but only the looking vpon the brazen serpent, that was
erected & set vp, by the commaundement of god: so haue we
maner of phisick, or salve against synne, & euerlastyng death,
for, to hyng soules health, & saluation vnto vs, but onely Iesus
christe, being crucified, who is giuen vnto vs of God, for it doth
not belong vnto vs, to chuse the medicine, or salve, but it per-
taineth only to god our soueraigne phisician, who alone is able
to heale vs fro this deadly sickness, who alone knoweth what
medicine, or salve is necessarie for vs. And giueth such as pleas-
seth him, & suche as he giueth, is sufficient, so that we can finde
none other, that is worth any thing, and that doeth not rather
hyng death then life, if we do put any confidence in it, or seke
to obtain throught it, saluation and forgiveness of our synnes.

Also because that it is wrytten: Cursed is euery one that con-
tinueth not in all thynges, whiche are wrytten in the booke of
this lawe, to fulfill theim: wherby all men were brought vn-
der the malediction, and curse of the lawe, and so made the chil-
dren of euerlastyng damnation: The onely begotten sonne of
God, did boughsafe for to deliuer vs from this curse, and ma-
lediction of the lawe, to hang on a tree, and to bee made accur-
sed for vs (for it is wrytten: Cursed is euery one that hangeth
on tree) that the blessing of Abraham, whiche was promised
him in his seede, who is our Saviour Iesus christe, might come
vpon vs, for whose sake and lone, he was made lower then all
men, yea, he was reputed as a woman, and not as a man, he

A.y.

was

Heb. 4. 15.
Rom. 8. 3.
Christe a most
holson mede-
cine and salve
to all poore
sinners.

1. Cor. 1. 18.

Marke this
ye shall
mongers,
which seeke
such meanes
as god neuer
appointed.

Deut. 27. 15.

Eph. 2. 3.
Galath. 3. 10.
Deut. 27. 15.

Gene. 12. 3.
Gala. 3. 13.

Esaie. 53. 3.
Psalme. 22. 6.

A breefe Confession, with a confutation

Luk 23. 33.

Psal. 22. 6.

Esa. 53. 3.

was moost despitefully, and opprobriously hanged betwene twoo theenes, and counted among the wicked, beyng a very scozne of men, and the out cast of the people, that the Prophecies of Dauid, and Esaie might be fulfilled.

¶ The seconde Chapter.

¶ Christs death and passion, is a sufficient Sacrifice for all mankynde.



BUT as I doe belene that the onely begotten sonne of GOD, did suffer this mooste shamefull, and opprobrious kinde of death upon the crosse. So this shall be my belene and my faith, as long as I liue, that his bitter passion and bloodshedding, is an omnisufficiente Sacrifice, for the redemption of all mankinde, and that who soener doeth acknowledge any other Sacrifice for synne, he shall haue no parte in this moost perfect, and consummate Sacrifice, which beyng offered once for euer, can be offered no moze. Except we will make the precious death, and bloodshedding of the onely begotten sonne of God, to bee of no moze vertue, efficacie, and strength, then the blood of the brute beastes, that were offered in the olde lawe, whiche as the Apostle doeth testifie, hauyng but the shadowes of good thynges to come, and not the thynges of their owne fashion, can neuer with the Sacrifices, whiche thei offer yere by yere continually, make the commers therevnto perfecte.

For, would not then those Sacrifices haue ceased to haue been offered, bicause that the offerers beyng once poured, should haue no moze conscience of synne? We see here plainly that the causes, why the Sacrifices of the old lawe, were offered moze then once, that is to saie, many tymes, & often, were the insufficiencie of theim, and also bicause that thei could not make the commers therevnto perfect, nor purge their consciences from deade woorkes, for to serue the liuyng God.

And therefore, euery Prieste was readie, dailely ministeryng, and often tymes offered, one manner of offeryng, whiche could

Hebr. 9. 11.

Hebr. 10. 12.

Hebr. 10. 4.

why the sacrifices of the olde lawe were offered often.

Hebr. 10. 1.

Hebr. 9. 14.

Hebr. 9. 23.

Hebr. 9. 11.

could neuer take awaie synnes, but our sauour Iesus Christ, being an high Priest of good thynges to come, did by his owne blood enter once for all, into the holy place, and hath founde eternall redemption: so that hauyng offered one Sacrifice for synnes, he is sette downe for euer, on the right hande of God, and fro henceforth tarieth, till his foes be made his foote stoe.

Hebr. 1. 3.
Eph. 1. 10.

For, with one onely offering, he hath made them perfecte for euer, that are sanctified: That the sayyng of the Prophete might be fulfilled, where the lord he himself doeth speake these wordes: Beholde, I will byzyng forth the bryanche of my seruauant: For los, the stone that I haue laied before Iehosua: vpon one stone shall bee seuen eyes, beholde, I will he lye hym out, and take awaie the synne of the lande in one daie. This bryanche that the Lord doeth speake of here, is our sauour Iesus Christe, who is the bryanche of Dauid, of whom he did come, touchyng the flesh. He is also the sure rocke, and stone, where vpon all the faithfull beleuers are builded; hauyng the eyes of their faith (whiche be signified by the seuen eyes that should be vpon the stone) fastened still vpon hym, as vpon their mightie deliuerer, and omnisufficient sauour.

Zacha. 3. 9.

A place of
Esa. exposi-
ted.

Rom. 9. 5.
1. Cor. 10. 4.
Mat. 16. 18.

And this rocke or stone did the lord he lye out, when he did deliuer his onely begotten sonne, vnto the bitter death of the Crosse, whereby he did take awaie the synnes of the lande in one daie. Wherefore, lithe that full remission, and forgiveness of synnes, is purchased vnto all true and faithfull beleuers, by this one onely Sacrifice, I dare conelude with sainte Paule, that there is no moze offering for synne, and that thei that go aboute to perswade the simple, and ignozaunte people, that thei dooe offer euery daie in the Church, an expiatozie, satisfactozie, or propitiatozie Sacrifice for the synnes, bothe of the quicke, and of the deade, as thei are moste shamefull, and abominable lyers (for why the holy ghost doeth testifie plainly, that there is no moze offering for synne) so are thei most cruell, and detestable murderers, of the onely begotten sonne of God, whom (as thei will make vs to beleue, and that with fire and sword) thei doe offer dailely, in their blasphemous sacrifice of the Masse.

wherefore
than doeth
their popishe
Masse serue.

A breefe Confession, with a confutation

Hebr. 9, 11.

Christe can
not be offered,
excepte he be
slaine and
put to death.
Every person
that doeth of-
fer, is of more
worthines
the the thing
whiche he of-
fereth.
But y priest
doth offer the
body of christ.
Ergo, the priest
is of more
worthines,
then the body
of Christ (A
blasphemie
most intolle-
rable.)

Haggai, 2. 14.

Heb. 7. 26.

Eph. 1. 21.

For, these are the very wordes of the holy Apostle, Christ is not entred into the holy places, that are made with handes, whiche are but similitudes of true thynges, but is entered into very heauen, for to appeare now in the sight of God for vs, not to offer hym self often, as the high Priest entered into the holy place, euery yere with strange blood, for then muste he haue often suffered since the worlde beganne. These wordes doe plainly declare, that our sauour Iesus Christe can not be offered, excepte he doeth suffer also, and be slaine. How many tymes then, and in how many places, doe these folke slea, and murder our sauour Iesus Christe?

I doe here let passe, that thei will be counted of the people (although thei dare not saie so theim selues) to bee of more dignitie & worthinesse, then the onely begotten sonne of God, for he that offereth, must be of more worthinesse, then the sacrifice that he dooeth offer: for the person is not accepted, because of the sacrifice, but the sacrifice is accepted, because of the person, whiche is made acceptable and worthie, onely and solely, through faith in our Sauour Iesus Christe, who being holy, harmelesse, vndefiled, separated from synners, and made higher then heauen, needeth not dailey (as yonder Priestes) to offer by sacrifice, firste for his owne synne, and then for the synnes of the people, for that did he once for all, when he offered by hym self.

The third Chapter

¶ The meanes where by the death, and Sacrifice of Christ, maie be applied vnto vs.

Psal. 110. 4.

Hebr. 7. 17.



As he is a Priest for euer, after the order of Melchisedech, and needeth no successor (for he indureth euer, and hath an euer lasting Priesthood, being able therfore to saue theim fully and perfectly, that come vnto God by him) so is his Sacrifice euer of one efficacie, strenght, and vertue, and worketh still a moste perfecte saluation in theim, that take a sure holde

holde vpon it by faith: And none other meanes doe I knowe; whereby the Sacrifice, I meane, the benefites of Chyistes death, passion, and bloodshedding can be applied vnto vs, but the true preaching of Gods woorde, and the right ministrati- on of the Sacramentes, according to the Lordes institution, and ordinaunce: The trueth hym self, sayng: Doe ye into all the woorde, and preache the Gospell to all creatures, he that beleueth, and is baptized, shall be saued.

Marke. 16. 15.

Againe, thus it behoued Chyist to suffer, and to rise again from death the third daie, and that repentance, and remission of synnes, should be preached in his name; amongst all nations. And in an other place, goe therefore, and teach all nations, baptisying them, In the name of the father, of the sonne, and of the holy ghost, teaching them to obserue all thynges, what soeuer I commaunde you. And in the Gospell of Ihon, these be also the woordes of our Saviour, he that heareth my woorde, and beleueth in hym that sente me, hath life euertlastyng, he shall not come into condemnation, or iudgemente, but is passed from death to life.

Luke. 24. 47.

Math. 28. 19.

Iohn. 5. 24.

W^her vpon I do conclude, that the true preaching of gods woorde, apprehended, and taken hold of by faith: and the right ministrati- on of the Sacramentes, being duly, and worthely receiued, are the onely meanes; whereby this moste worthy Sacrifice, should be applied vnto vs, and whereby we should be putte in full possession, of all the benefites of Chyistes death, passion, and bloodshedding: whiche are, iustification be- fore God, free remission of our sinnes, peace of conscience, and life euertlasting. Being so farre of, that their wicked and blas- phemous W^hake, should applie this moste omnisufficient Sa- crifice of Chyistes death vnto vs, or that by it, we should be made partakers of the benefites thereof, but rather by it, the wrath of God is still more and more kindeled, and the death of his onely begotte sonne, made altogether vnprofitable, and of no value vnto vs.

I conclusion.

The benefi- ces of Chyistes death.

By the wrath of God is kindeled.

Wherefore, I doe utterly deteste and abhorre it, and doe from my very harte, and with all thankfullnesse, that can be possible, reiect and embrace, those singular, and soueraigne meanes,

A breefe Confession, with a confutation

meanes, that haue been by Gods pꝛouidence, appointed vnto vs, that by them we might be made, though faith, partakers of all the benefites of the pꝛecious death, and bloudshedding of his entirely beloued, and onely begotten sonne, our onely and sufficient sauiour Iesus Chꝛiste our Loꝝde.

The. iij. Chapiter.

¶ Of Chꝛistes buriall, and the profite that we haue gotten thereby.

And was
buryed.



Mat. 27. 57.
Luk. 23. 50.
Iohn. 19. 39.

why Chꝛiste
woulde be
laied in a new
grauē.

2. Reg. 13. 21.
Ecclē. 48. 14.

why Chꝛiste
was layde in
another māns
grauē, & not
in his owne.

Ho soꝛ a better, and moze sure confirmati-
on of his death, and soꝛ to declare, and testi-
fie vnto all the woꝛlde, that touchyng his
manhode, he was deade in deede, without
any faynednesse oꝛ dissimulation (soꝛ, sithe
that he muste dye soꝛ our synnes, if he had
not been deade in verie deede, wee shoulde
haue remained still subiecte, vnto everlastyng death) woulde
be taken downe from the crosse, and by men of godd and honest
repoꝛte, that is to saie, Nichodemus, and Ioseph of Aramathia
be decently and honourably buried, Pontius Pilate, who was
certified of his death, consentyng, and agreyng vnto the same,
laied in a new graue, that was hewen out of a rocke, oꝛ stone,
and wherein no man was laied befoꝛe, lest it shoulde bee blo-
wen abꝛoade by his enemies, and noyled among the people,
that it was not he that was risen againe, but some other man,
that was there buried befoꝛe hym: oꝛ that he was not risen a-
gaine, by his owne vertue, but by the vertue of some holy pꝛo-
phete that was laied there befoꝛe, as he that was caste into
the graue of Elizeus, was reuiued, & restozed vnto life againe,
as soone as he did touche the deade bones of the pꝛophete.

And as soꝛ that, that he was laied in an other mans graue,
and not in his owne, the same was pꝛopen, soꝛ to signifie vnto
vs, that as he was come into our fleshe, soꝛ to sanctifie it, in the
whiche, he did dye, not soꝛ his owne, but soꝛ our synnes, there-
by to take awaye the sting of death, and to sanctifie our death,
to the ende, that it shoulde bee no moze a dreadfull death vnto
vs,

vs, but a ioyfull passage vnto euerlastyng life, so would he bee buried in a graue of ours, for to sanctifie and open our graues, and as it were, for to constrain and compell theim, to giue vp our bodies againe, at the daie of the generall resurrection of all fleshe.

Againe, the grane that he was laied in, was newe, whiche is a lesson vnto vs, that if we will haue Christ to dwell in our hartes, we must be no stinckying graues, but put a waie all filthinesse, and stincking abomination: we must be made newe creatures also together, and put of the olde Adam, whiche is corrupted through the deceiueable lusses, and put on that newe man, whiche after the Image of God, is shapen in righteousness and true holinesse.

And as the same grane was hewen out, euen in the rocke, so must we (if at least we will haue Christ to dwell and continue in vs) bee hewen out, and created in hym, who is that strong and sure rocke, that the true Church, and faithfull congregation is builded vpon: we must be no waueryng children, that bee caried with euery winde of doctrine, by the wilinesse of men and craftiness, whereby thei laie a waite for vs, to deceiue vs, but abide stedfast in the truthe, and growe in hym that is the heade, that is to saie, Christ.

Who also would bee buried, although he might haue risen againe, without any suche thing, I meane, without the costes and charges of any buryng, for to signifie vnto vs, that the misterie & signe of the Prophete Jonas was fulfilled in him, as he hym self doeth manifestly declare vnto the Iewes, for as Jonas, was caste into the Sea, for to asswage, and still the tempeste, that was raised and stirred vp, by the mightie winde of Gods wrath, and was receiued into the Whales bellie, abiding three daies and nightes, in the deepe of the Sea, being still in the Whales bellie: And after three daies, was caste out againe vpon the drie lande aline, and without any hurte, so it was necessarie, that the onely begotten sonne of God our sauour Iesus Christ, for to pacifie and still the wrath of his father, should be cast into the deepe, and bottomlesse gulfes of death, whiche thought to deuour and swallowe hym by:

Note.

what the newe grane both signifie.
John. 14. 23.
Math. 23. 27.

Ephc. 4. 24.

what is signified by the grane that was hewen out of y rock,
Mat. 16. 18.
Ephc. 4. 14.

Ephc. 1. 13.
Ephc. 2. 10.

The misterie of Jonas fulfilled in Christ.
Mat. 12. 40.
Jonas. 2. 3.

A comfortabie misterie.

A breefe Confession, with a consutation

and that he shoulde be in the bowels of the earth, as the Prophet Jonas was in the belly of the Whale, and so rise againe the thirde daie.

Jonas. 2. 9.

Aug. kb. 22.
de ciuitate dei
Cap. 5.

By the death
of christ gods
wrath was
pacified.

Rom. 5. 2.

Which truly is a miserie that passeth all miseries, for, who in all the world, would haue thought, that Jonas being thus caste into the bottome of the raging Sea, should haue escaped death, or who would haue beleued, that our sauour Jesus Christ should in death, finde euerslastyng life vnto vs, and that after suche opprobriousnes and confusion of the Crosse, hauyng been diuine downe, euen to very hell gates, he should rise againe, with such an excellent glory, power and maiestie, and that by his death, the wrath of God should be pacified, as the tempeste of the Sea was pacified and ceased as soone as Jonas was hurled into it: that calmenesse should be given vnto the troubled consciences of synners, & peace made betwixt God and men. And yet contrarie to the expectation of all the wicked world, all these thinges, I meane euerslastyng life, forgiveness of our synnes, the pacifying of Gods wrath, tranquillitie and peace of conscience, and a moste sure attonement betwene God, and vs, are mightely purchased vnto vs, by the death and buryng of the onely begotten sonne of God, our sauour Jesus Christ.

¶ The. v. Chapter.

¶ How many waies this worde (hell) is taken in Scripture, and after what maner Christe descended into hell.

He descended
into
hell.

Iob. 14. 17.
Nomb. 16.
21. 32.
Ezech. 32. 21.
22.



Whereby I doe stedfastlie beleue to haue descended into hell, for whether ye doe take this worde hell, for death it selfe, and for the extremest, and greatest perils, daungers, griefes, dolours, and anguishes that a man can suffer here in this world, and whereby hes maie bee brought vnto his death, and consequentlie for the guiltinesse of synne, for the King and power of death, for the iudgement and wrath of god, and for the bottomlesse pit of all miseries, and calamities: when

When our saviour Iesus Christe was so outrageously deale
withall, when he did sweate blood, when his soule was heauie
euen vnto the death, and when he was banged most opprobri-
ously, despitefully, and shamefully, betwixt twoo theues, as
forsaken of God, and al creatures, without aide, helpe or com-
forte, and so hangyng on a tree, did geue vp the ghoste, bearing
the curse, anger and furie of God, whiche is a verie hell, and
feelyng vpon hym the condemnation, paines and tormentes,
that were due vnto vs for our synnes, then went he in deede
downe into hell, whiche thought to ouerwealme hym, but
it coude not, bicause he was without sinne.

¶ If ye take this woorde hell, for the grane and sepulchre,
then did our saviour Christ go downe into hell, when he was
laide in the grane, and descended into the lower partes of the
earth, as the Apostle doth witnesse, and testifie.

¶ If ye doe vnderstande by it, the estate and condition of
the dead, then did our saviour Iesus Christe go downe into
hell when he died. But moste specially, when he did by his di-
uine power and godly might, make all the elect (whose soules
were in Abrahams bosome) to feele the efficacie, strength and
vertue, of his death that he suffered for them, and the frutes
of his passion, and bloodsheddyng.

¶ If ye will take hell in this place (which the Latines do
expresse by this woorde, *Inferna*, in the plurall number) for the
place of the damned: I saie that our saviour Iesus christ went
downe vnto them. I meane, vnto the reprobate and damned,
when they did feele, perceaue and vnderstande, (through his
diuine and godly power,) that they were depriued of the me-
rites of his death and passion, and of the grace, health and sal-
uation, that he had brought and purchased vnto his electe and
chosen childezen: And when he did, by the vertue, efficacie, and
strength of his death, and bloodshedding, brake the Serpents
head, accor dyng to the promise, that was made vnto our firste
parentes, Adam and Eue, that is to saie, when he did so ouer-
throwe Satan the deuill, and all the power of hell, that hee
and his, can no moze pzenaile against the chosen and electe of
God, nor yet against his true church, & faithfull congregation.

W. g. Then

Math. 26.
1. Sam. 2. 37.
Iob. 10. 1. 22.
Math. 26. 38.
Luke. 22. 44.
Math. 27.
3 very hell.
Esaie. 53. 4. 5.
7. 8. 9. 10. 11.
Gal. 3. 13.
Luke. 23. 37.
1. Peter. 3. 18.
Heb. 9. 15.
Rom. 5. 6.
2
Ge. 37. 44.
Esaie. 14.
Eph. 4. 9.

3
Abrahams
bosome.

4
Inferna.
How Christ
went in to
the hell of the
damned.

Gene. 3.
The braking
of the
Serpentes
head.
Math. 16.
Iohn. 10.

A breefe Confession, with a confutation

what is to be
vnderstande
when we say
that Christ
harrowed hel.

Judic. 9.

An. do. 1165.

The mean-
ing of ha-
rowing of
hell.

1. Cor. 1.

1. Cor. 4.

Unto whom
hell is ouer-
come.

The foolish
imaginat: on
of them that
think Christ
went to fetch
Adam out of
hell.

Luk. 16.

Then went he in dede downe into hell, and did harrowe it, whiche is a phrase and manner of speaking, that many doe vse, but verie fewe doe vnderstande it, for why: they doe not perceiue, that it is borrowed of an olde custome and fashon, that was vsed commonly among auncient kynges, and pyn-ces, when thei did make any notable warre against their eni-mies, for then if they had taken any citie or towne, they were wont not onely to beate it downe, euen to the grounde, but al- so to plowe it, sowe it with Salte, and to harrowe it, (as the like ye maie reade in the booke of Judges, howe Abimelech sowed Salte, so we reade of Fredericke Oenobarbus the Em- perour, that ouerthrewe Millane, and sowed Salt there, for that cittie toke parte with Alexander the thirde, being Pope, against Cesar (and harrowed it after the Salte was sowne) thereby to declare, that the same citie or towne, was brought into vtter desolation, and that it should neuer be builded anie more, and

Wherfore when it is saide, that our sauour Jesus Christ, did harrow hell, the meaning of it is, (though it be vnderstan- ded of fewe) that Christe our sauour, did giue suche an ouer- threwe vnto sathan the deuill, that he did so bryse and bryake his head, and that he hath gotten such a victorie ouer all the whole power of hell, that it is no more able to hurte or hynder the children of God (for vnto them onelie this victorie is got- ten, hell hauyng still, his full power ouer the vnfaithfull & re- probate) than a citie or towne, that is beaten downe euen to the grounde, and whiche is ploughed, sowne ouer with Salte; and harrowed, is able to recouer it selfe, or to harne the eni- mies that haue serued it so.

We must not yet imagine, that our sauour Jesus Christ, did in his owne person, go downe into the hell of the damned, and that breaking the yron gates, he did bying out, in a rowle, the patriarches and other faithfull fathers of the olde Testa- ment, for they were not there, but were in the bosome of A- braham, whiche (as the trueth doeth saie hym selfe) is a place of ioye, rest, and comforte, suche a space beyng betwixt it, and hell, that the one can haue no access vnto the other;

And

And as for those that saie, that the soule of our Saviour Christe, did suffer in hell fire, (although they doe byrnyng and alledge certayne reasons and argumentes for them selues) whiche at the firste, maie seeme to haue some colour, for to perswade the eyes of the simple, and ignorant, yet can I in no wise allowe their opinions and iudgement in this pointe.

The objections of those that say that christes soule did suffer in hell fire.

The. vij. Chapter.

Reasons and argumentes of those that holde, that Christe went dovyne to hell in his soule: Answered.



Their reasons and argumentes are these, first that our Saviour Christe (saie they) did come into this worlde for to deliuer mankind from euerlastyng damnation, it was necessarie, that for to make satisfaction vnto the iustice and righteousness of God, he shoulde beare the whole malediction, curse, and damnation, that all mankind did deserue: but the malediction, curse, and damnation, that our saviour christe did beare in the bodie, when he did suffer his death: and passion, was not sufficient for the synne of man, whiche he hath deserued, and both deserue euerlasting damnation, is not onely in the fleshe, and in the body of man, but most specially in the soule.

Wherefore, it hath not ben ordained of God, that the body and fleshe onely should suffer punishment, but also the soule: Sithe then, that man was iudged and condemned, because of his synne, to suffer euerlastyng punishment, both in body and soule. It was also requisite, that Christe, for a full satisfaction for our synnes, shoulde suffer the same, that we shoulde haue suffered. Whiche thyng he had not doen, if he had not suffered punishment, as well in the soule as in the bodie.

Wherupon they do conclude, that as he hath suffered in the body, here vpon the earth: so he did also suffer in soule, beneath in hell: that the satisfaction might be whole, perfect, and full. And of this opinion, many of the auncient and late writers haue been. Bede maketh mention of it, in a certayne place, not

A false conclusion.

affirming

A breefe confession, with a confutation

Tertullian.
Origen.
Jerom. 9. of
the Preacher.

Iunliwere to
the foresaide
obiections.

Wherto God
had a respecte
in his sonne
our sauiour.
Rom. 5. 19.

Note.

Howe the
soule of christ
did suffer.

Mach. 14.
Mark. 14.
Luke. 23.
Iohn. 18.

affirming that it was so, but alledgyng onelie the opinion of some, and yet without namyng of them, howbeit I thinke that he did vnderstande Origen, Ierome, and Tertullian. But nowe we will see, howe well this doth agree with the person of Christe our Sauour.

Firste and formeſt, if they will haue the punishmentes, paines, and tormentes, that Christe suffered, to be in all pointes correspondēt, vnto those synners, for whom Christe died, had deserued, it had not been onely necessarie, that he shoulde haue suffered here, in the body vpon the earth: And that the soule shoulde also haue suffered in hell for a while, but that hee shoulde haue suffered both in body and soule euerlastyng punishmentes with the damned.

But God his father did content hymself, with the paines, and tormentes, that he was in for a while, hauyng a respecte not onely vnto the paines that he did suffer, but vnto his righteousnes, innocencie, and obedience, whiche caused hym to take and allowe the paines, whiche our Sauour Christe did suffer for a tyme, as sufficient for to obtaine and purchase vnto the faithfull belouers, a full deliuerance from euerlastyng paines and tormentes, which they had deserued, through their synnes.

Moreover, it was no made at all, that the soule of our Sauour Christe shoulde goe downe into hell for to suffer there, for it hath suffered punishment enough here vpon earth, sith that in it, I meane, in his soule, he did beare the same iudgement and condemnation, that we had deserued: for the bodie did not suffer without the soule, yea, if the sorowes and paynes of the one, could bee separated from the sorowes and paynes of the other, whiles the body and soule be ioyned together by life: we shoulde haue a iuste occasion to saie, that the soule did suffer afoze the body, and that the sorowes and griefes of the body, did procede and come firste of the soule.

For els, what did these wordes meane: my soule is heauie vnto the verie death, whereof came this wofull sweate, that did runne downe to the grounde, as dropes of bloud, and the complainte that he made to God his father, in the Garden: **Whereof**

Wherof did also come, that greate feare, trouble, and horroz, Luke. 22.
that he was possessed withall, as the Euangelistes doe testifie
vnto vs: If he had not bene in an extreame agonie, and much
greater, then mans wisdome can comprehend: What neede
should he haue of the Angels for to comfort hym?

Againe, who would not wonder and marueile to see christ
our sauour so sore affraide and troubled (as the Euangelistes
doe set hym forth vnto vs) for the death, that he should suffer,
if he should haue had respect to none other thing but onely vn-
to the death? Doe we thinke that there was lesse hearte, lesse
corage, constancie, and manfulnes, in our sauour christe, then
in many thousande of Martyres, that haue gone so ioyfully
and merely vnto their death for his sake?

But what doe I speake of Martyres? holwe many wicked
doers doe we see dailely goe to their death (whiche they haue
deserued) with their wicked and abhominable doynges, moste
manfully, and with suche a face and countenaunce, that ye
would thinke that they did goe to a feast or banquet? Shall
we saie that the sonne of god had lesse corage, then these haue,
in so good a cause, as he did die in? It must needes be then, that
there was some greater thing then death of the Crosse, which
was at hande, somewhat there was, I saie, that was of more
weight and importaunce, then that which did appeare out-
wardly.

what thing
caused Christ
to be so heavy
before his
death.

His body was not yet in the handes of the tormentours,
he had onely the death before his eyes, and as it were an ima-
gination of it, which troubled hym nothyng so muche, as the
dreadfull iudgement of God, which he knewe he must needes
beare. When he did then enter into this agonie, then did he
begynne already to descende and go downe into this horrible
hell, where he was deteyned and kepte a while for our sakes,
for, what greater hell can one imagine to be vnto man, than
to see gods wrath thoroughly kindled against hym, to be saine
to beare his terrible iudgement, and furie, and to bee in the
same estate that our sauour Christe was in, when he did cris
out, sayng. My God, my God, why hast thou forsaken me?

Horrible hel.

Although he was true and naturall God, and also true and
naturall

Math. 27.

naturall man, so that his godhead could not be separated from his manhood: yet the humanitie was then as if it had been utterly forsaken of the diuinitie, and left succourlesse, and as if it had been both in body and soule, driuen downe into the bottomlesse pit of hell, and gotten ouer of God.

Note.

Therefore it was no neede, that the soule of christ should goe downe after any other sorte, for to suffer the paines and tormentes that we had deserued. For the places doe not aggravate the paines, or make them moze heauie and grieuous: but the heauie and intollerable burden of Gods wrath and iudgement, wheresoeuer it is felte, or wheresoeuer men are saine to beare it.

They knowe
not what hell
is.

The spirituall
goyng
downe of
Christ into
hell.

1. Peter. 3.

By the spirite he meaneth the power of the godhead, and not of the soule of Christe.

Both twicked and godly had one feeling of Christes death, but to diuers ends.

Therefore, they that doe affirme, that the soule of our sauour Christ must needs of necessitie, suffer in hell, do plainely declare, that they knowe not what hell is, nor what our sauour christ did suffer for them, nor yet what the vertue and efficacie of his death and passion is. I allowe better the opinion of them, whiche saie, that this is to be vnderstanded of a spirituall descendyng or goyng downe, whereby it was declared, and preached through the efficacie, vertue and power of christes holy spirite, vnto the soules of the reprobate, that were in the vnguenchable fire of hell, that their vnbeliefe and stubbornnesse was the cause of their eternall and euerlasting damnation, and that they should haue no deliuerance from it, by the death and passion of the onely begotten sonne of god our sauour Iesu Christe, where vnto the wordes of saint Peter seemeth well to agree, (saying,) Christ hath once suffered for synnes, the iuste for the vniust, for to bring vs to God, and was killed, as pertainyng to the fleshe, but was quickened in the spirite, in whiche spirite, he also went and preached vnto the spirites that were in prison, whiche were in tymes past disobedient.

So we perceiue by these wordes of the Apostle, that both the damned and saued had al one manner of feeling of the death and passion of Christ, but yet to diuers ends, for the one (that is) to the godly that were in Abrahams bosome, was certified by the diuine power and godhead of Christe, that nothe was
the

the fulnes of tyme come, to fill vp the measure of their loye, and euerlasting saluation, that they long looked, hoped, and thirsted for. And to the damned was preached chzist crucified, but to the entreasing and augmenting of their owne damnation, for that they had no parte or portion by his death, of gods fauour: But rather an heauie iudgement, bicause as S. Paule (saith) Chziste, is, *Odoz mortis ad mortem his.* &c. That is, the sauiour of death vnto death to those that belæue not.

1. Cor. 7.

2. Cor. 2.

But howsoeuer men like to take it, this shalbe my belief, that the goyng downe of Chzist into hell, is our deliuerance from thence. For excepte our sauiour Chziste had been enuironed and compassed aboute, with the sorowes and paines of hell, and in a maner ouerwhelmed with them for a while, hell would haue swallowed vs vp vnto euerlastyng damnation: we should haue perished vtterly both in body and soule: we should neuer haue escaped the tyzanny of Sathan, nor be healed of the deadly wounde, that we haue receiued of that olde venomous serpent, the deuill, and enimie to our saluation. So that, I denie not that article of Chzistes discention, but of the maner howe, is the question, for when it is saide, he will not leaue his soule in hell: he speaketh not of his discentyng into hell of the damned, but that he shal rise againe from the dead, that is, he shall not leaue hym in death: or liyng continuallie in the graue. For the soule in that place, is taken for the whole naturall man, &c. For, seeke all the scriptures from one ende to a nother, and ye shall neuer finde, that Chzist, in body or soule, discented into hell, but that he dyed, and rose againe the thirde daie, accordyng to the scriptures. For, you shall note, that the East Church had it not, the Counsell of Nicen Creede hath it not, nor the Counsell of Ephesus. &c. But to be short, ye shal vnderstande, that chzist discented into hell, threemaner of waies. *Videl.* Firste in power, as when the Waile of the Temple did rent in twaine, from the top to the bottome, and the earth did quake, and the stonnes were clouen, and the graues did open themselves, and many bodies of the Saintes whiche slept, arose, and came out of the graues after his resurrection, and went into the holy Citie, and appeared

what Chzistes goyng downe to hell is,

Act. 2. 23.

24. 27. 31. 32.

By the soule is meant the body or person of Chzist. By hell is meant the graue.

Rom. 13.

Hebr. 12.

Mat. 12.

Actes. 2.

Luk. 27.

Take more hereof in Erasmus vpon the Creede. Chziste discented threemaner of waies into hell.

Mat. 27. 51.

In power.

C. f.

vnto

A breefe Confession, With a confutation

In spirit.

Mat. 27. 38.

Mat. 27. 46.

Iohn. 19. 40.

Eph. 4. 9.

I request of
the auctor
to the gentle
readers.

The opinion
of some, con-
cerning chris-
tians goyng
downe to
hell.

What Abra-
hams bo-
dies is.

unto many. Secondly, in spirite, when as he saide, my soule is
heauy euen unto the death; and when he cried, my God, my
my God, why hast thou forsaken mee? The thirde, in person,
when as he was laide in the graue, as we reade, that thei toke
the body of Iesus, and wrapped it in kinnen clothes, with the
odours, as the maner of y^e Ieiues is to bury. & Paul saith now
in that hee ascended, what is it but that he had also descended
first into the lower parte of the earth? This deare brother is
my belaxe, grounded vpon the worde of GOD, and not vpon
men, or mens dreames, or phantacies. And reporte not that I
doe denie any article of the faith (God forbid I should) wher-
fore, reade with iudgement, and with the spirite of mildenes,
come not *pre iudicio*, but with *iudicio*.

Some there be againe that be of opinion, that the soule of
Christe went not downe into the hell of the damned, but that
it went onely downe for to deliuer the Patriarkes and other
holy fathers, of the olde Testament, out of the *Lymbe*; and also
for to deliuer the soules of them, that were of lesse perfection,
then the Patriarkes, and other holy fathers, out of the paines
of purgatory, where they were kepte for to make satisfaction
for those synnes that they had done: no penance for in this
worlde: But as for *Lymbe*, I knowe none but Abrahams bo-
dies, whiche to saie truly, is that moste blessed life; (whiche
they that dye, in the faith, that Abraham did) shall enioye af-
ter this worlde.

The viij. Chapter.

Christe is our true Purgatorie, and the Papistes Purga-
torie is false.

The true
purgatorie.
I. Iohn. 1.

Actes. 1.

Math. 3.

Iohn. 1.

Luk. 3.



As for Purgatorie, I knowe none other but
the blood of Iesu Christe our onely saviour, that
doth cleanse vs from all our finnes. Again, none
other fire doe I knowe in all the Scriptures, that
hath any vertue or power to purge synnes, but
the fire of his holy spirite, wherewith he promised to Baptize
his elect and chosen, and the fire of his sacred and diuine word,
wherof

whereof hym selfe speaketh on this maner, ye are cleane, bicause of the woordes that I haue spoken vnto you. This is true purgatorie, wherein all muste be purged afoze that they can enter into the kingdome of God.

John. 15.

That other Purgatorie that they haue inuented of their owne heades, without, and against Gods woorde, is a most deuillish, and abhominable blaspheming against the merites and bloodshedding of our sauour Chzistes death and Passion: For by it the onely begotten sonne of God, is made an vnperfect sauour, and of lesse auctoritie, power, and strength then they will haue that fleshely pbool of Rome and most pernicious antichriste to be: vnto whom they dare attribute and giue full auctoritie and power to absolue men, and to graunte vnto them a full pardon of all their synnes, euen a *pena*, & a *culpa*, that is to say, to deliuer them, not onely from the offence it self, but also from the paine or punishment that is due vnto it.

The papistes purgatorie.

Whereas poore Chziste, who hath shed his heart blood for vs, and who hath troden the wine presse alone, is scarcely able by their doctrine, to forgive vs our offences, at least, he cannot release vs of the paine. For, if it be of his forgiving, we must suffer the paines that be due vnto our synnes, in the fire of Purgatorie, till we haue made satisfaction for them, or till we haue bought them out at the antichristes handes, and at the handes of his shanelinges: or els, we muste make a full satisfaction for them, here in this worlde, whiles we are here yet a litle, if at least we extend for to escape that whot burning fire of theirs: So that euery waie Chziste shall be but halfe a Sauour, and God his father, a moste abhominable and deceitfull lper, for (he saith) at what tyme soeuer a synner doth repent hym of his synne, from the bottome of his harte, I will put his wickednes out of my remembraunce, so that it shall no moze be thought vpon.

The Pope of greater auctoritie and force, then Chzist the sonne of god, among the papistes. A most abominable blasphemie. Elai. 63. 5.

Ezech. 18.

How is this promise fulfilled, I prae you, if he doe so cruelly punish our wickednes, and offences in the fire of purgatorie after that he hath forgiven and pardoned them: Is this to thinke no moze vpon them: what can these deuillish and abhominable Sophisters alledge now for them selues, will they

If the papistes purgatorie shoulde stande, Gods promises must needs be false.

Cy.

they

A breefe Confession, with a confutation

they saie, that GOD is a lye, and that he doeth not perfozme and fulfil his pꝛomises moſte truely: either they muſt ſaie ſo (what ſtartyng holes ſoeuer they can finde out) oꝛ els confeſſe and acknowledge, that their doctrine is moſt deteſtable, and alſo blaſphemous againſt the trueth of Gods pꝛomises, and againſt the merites of the moſte pꝛecious death, paſſion, and bloodſheddyng, of his onely begotten ſonne our Sauour Jeſu Chriſte.

And in a nother place, this moſte mercifull Father, and bounteous Loꝛde, who is alwaies true and moſt faithfull in all his pꝛomises, doeth crie out, ſaiyng: I am he, I am he, that taketh awaie thy wickednes, and that foꝛ mine owne ſake, and thy ſynnes will I remember no moꝛe: Here in theſe fewe woꝛdes, which are both ſo ſweete and ſo comfoꝛtable, we haue thꝛee godly pꝛomises: Firſt, howe that he will take awaie our wickednes, our ſynnes, and offences, whiche thyng he did al ready fulfil and perfoꝛme by the death and paſſion of his ſonne Jeſu Chriſte our Loꝛde, of whom, John, Zacharias ſonne did ſaie, this is the Lambe of God that taketh awaie the ſinnes of the woꝛlde. Doth not this ſufficiently teache vs, that it is God onely and none other, that taketh awaie our ſynnes, and that he doeth it by none other purgatoꝛie, but by the blood of his onely begotten ſonne our ſauour and redæmer: The ſeconde pꝛomise is, that he will put awaie our ſinnes and offences, foꝛ his owne ſake, and not foꝛ any reſpecte that he ſhould haue either to the merites of our owne woꝛkes, oꝛ to any ſatiſfaction, that we be able to make here in this woꝛlde, whiles we be yet aliue, foꝛ he ſaieth that he will doe it foꝛ his owne ſake, oꝛ foꝛ his owne ſelfe (that is to ſaie) of his owne meere goodnes and mercie, beyng pꝛouoked thereto, by no maner of merites oꝛ deſeruinges of our behalfe, as Paule plainely ſetteth it out, when he ſaieth, *Commendat autem ſuam charitatem erga nos Deus, quod cum adhuc eſſemus peccatores, chriſtus pro nobis mortuus fuit.* That is to ſaie, God ſetteth out his loue towarde vs, ſeeyng that while we were yet ſynners, Chriſte died foꝛ vs.

They therefore that ſaie, that they onely doe eſcape the paines of purgatoꝛy, that doe beare here a ſufficient penaunce, and

Eſai. 43.

The place of
Eſai expoun-
ded.

Iohn. 1.

Rom. 7.

and make satisfaction for ther finnes, doe most shamefully be-
lie the trueth of Gods promises: wherby we are certified and
assured, that God doeth take alwaie our synnes, for his owne
sake only, and not for any merites or satisfaction, that we can
make, either in purgatorie or any where els, though we were
able to liue, Mathusalemes life: yea, by their owne doctrine, as
ye shall finde it written, in the maister of sentences, though
all the paines, griefes, sorowes, and torments that euer were
suffered vnto the laste daie of iudgement, were heaped toge-
ther one vppon a nother, yet they should not be able to put a-
waie the least synne that is committed in this wo:ld.

That is,
nine hundred
threescore &
nine yeres,
Gen. 5.

Saint Augustine saith very wel, acco:dyng to the truth
in the Psalmes. *Non tibi deus reddit debitam penam, sed donat in-
debita gratiam.* That is to saie, God doth not render to thee due
punishment, but doeth giue to thee his undeserued grace. For
as Peter Martyr saith vpon the Romaines. *Christus enim no-
bis donatus est gratis, nullis intercedentibus nostris meritis. Christus
autem sibi nos non gratis, sed suo sanguine & cruce acquisiuit.* That is
to saie, Christe is giuen vnto vs freely, without any our me-
rites, but christ hath gotten vs vnto hym selfe, not freely, but
by his blood and Crosse. And Sainte Barnarde saith plainly
these wo:ds. *Traditus est enim, propter peccata nostra, nec dubium;
quin potentior & efficacior sit mors illius in bonum, quam peccata no-
stra in malum.* That is to saie, He was deliuered by, or died for
our synnes, neither is it to bee doubted, but that his death is
mightier, and of moze force and effect in god towards vs, then
our synnes in euill. As though he in fewe wo:des had saide,
Christes death is moze stronger to get saluation to vs, then
our synnes was, to get vs dampnation, for wee haue gotten
moze by our newe Adam, then we lost by our olde Adams sal-

Aug. in Psal.
31.

Petrus Martyr
in Rom.

Bernarde in
annunciatione
Marie. Ser. 1.

Rom. 7.
Moze gathes
by Christe,
then losse in
Adam.

The. viij. Chapter.

¶ Popishe purgatorie is flat against the worde of God. For
it maketh Christes death and passion of litle or none ef-
fect.

Where

The papistes
doe make
Augustine
a lyer.

The papistes
doe make
Bernarde
a lyer.

Galath. 3.

Ezech. 18.

Psal. 103.

Mat. 17.



Whereby we see plainly that their purgatorie pickpurse, is cleane contrarie to the true doctrine of Christes passion, for if I maie, or can make a satisfaction by suffering of paines in purgatorie for my synnes, then Saint Augustines wordes are false, for he should saie, he doeth render to thee thy deserved paine or punishment, and not to saie, he doeth not render to thee thy deserved punishment, and againe, thy deserved grace, & not undeserved grace. Saint Barnardes wordes are not true if I may maie, or get to my selfe satisfaction, by suffering of punishment in purgatorie for my synnes, for he should haue saide, we haue gotten more by our synnes in suffering paine, then we haue by Christes death. And so consequently, payne was more effectuell and strong to vs, to obtaine heauen, then was Christes passion which suffered for our synnes, and therefore synne was good to vs by this reason: for through sinne came punishment, in purgatorie, & by punishment cometh life euerlasting, as the Papist affirmeth, so then we maie saie Christ died in vaine, & he shed his pretious hart blood in vaine. The thirde promise, is muche like vnto that whiche hee made before, by the prophet Ezechiell, he doeth promise here, that he will no more remember our synnes, but bitterly forget them, and neuer thinke vpon them. Whiche is signified vnto vs, in many other places of the scripture, as when it is saide, that the Lord himselfe will caste a waie our synnes, in to the bottome of the Sea. Again, that as high as the Heauens bee from the earth, and as farre of as the East is from the West, so farre the Lord will put a waie our synnes from vs. As it to be thought then, that forgetting his promises, he will so tyrannously punish our synnes, after that he hath once forgiven and pardoned them, and also so substantially purged them, by the onely and true purgatorie, whiche is the moste precious blood, of his onely begotten sonne our sauour Christ: who being the wisdom of the father, appointed and ordered of hym to be our onely teacher and instructour, in thinges that pertaine to his glory, and to our saluation, and whose doctrine we ought

ought to content our selues withall, doeth make mention on-
lie, of two waies: of the whiche, the one beynge narrowe, and
fright, doth leade them that walke in it, vnto life and salua-
tion. And that the other waie, is both wide and broad, vnto
vtter perdition, and death euerlastyng.

And as he doeth here speake, onely of two waies, that doth
leade either to life or destruction: so doeth he in Saint Luke,
appointe only two sundrie estates, and conditions of the dead,
placing all the faithfull departed, in the bosome of Abraham,
where they were in felicitie and ioye, and all the vnfaythfull,
and reprobates, in the vtermost darkenes of hell, where the
riche glutton was in intollerable tormentes, and paines. But
yet doeth he more linely stoppe the mouthes, of our purgato-
rie Scullians when he saith, verely, verely, I saie vnto you,
he that heareth my wordes, and beleueth on hym that sent
mee, hath euerlastyng life, and shall not come into iudgement
or condemnation, but is passed from death vnto life.

These wordes are most diligently to be noted and marked,
for many comfotable lessons, may be learned of them, to the
quietyng of our owne consciences, and to the greate comfot
of our soules.

First and formost, we learne, that they which are holden by
saith, vpon the glad & ioyfull typpes of our saluation, be re-
red in his worde, he to that our saluour Iesus Christ, do bring
into this worlde, & beleue that God, who do sende him, is be-
come a most mercifull & loouing father vnto vs, being as we are
ready, for his sake Iesus Christes sake, who by his death, hath
purchased vs by his blood, and made attaynement of vs, and
vs, to receiue vs vnto his mercie, and to receiue vs vnto his
synnes: haue already euerlastyng life, beynge as farr of it as if
they were already in full possession of it, triumphyng with
their head in the glorious kindome of heauen.

For we do receiue it already in this life by faith, we are al-
ready possessors of it by hope, & we are therin already confirmed
by holines of life. But how can it be verified, that the faith-
full beleeuers haue euerlastyng life, as beynge already in full
possession of it, if after their death and departing out of this
life,

Wide way,
and narrowe.

Math. 7.

Two wayes
only.
Luk. 16.

Two estates
of dead.

The ricke
glutton.
Purgatorie
scullians.
Iohn. 5.

at 1670
revised ad
the 1688
1688
1688
1688
1688

What say
learne by
this place of
saith Iohn.
The place of
Iohn ex-
pounded
truly.

Note.

2. Iohn

How we
are already
in possession
of gods king-
dome.

A breefe Confession, with a confutation

Howe long
we must suf-
fer in Pur-
gatorie for
every sinne.
Wherein the
fire of Pur-
gatorie doth
differ from
the fire of
hell.

Apoc. 14.

Howe long
we must suf-
fer in Pur-
gatorie for
every sinne.

Howe long
we must suf-
fer in Pur-
gatorie for
every sinne.

Howe it is
to be under-
standed that
the faithfull
shal not come
into iudge-
ment.

1. Cor. 13.

Howe long
we must suf-
fer in Pur-
gatorie for
every sinne.

Rom. 8.

Howe long
we must suf-
fer in Pur-
gatorie for
every sinne.

life, they must be boyled and roasted in their Purgatorie fire, by the space of viij. yeres, for euerie sinne that they haue committed in this life, if their doctrine be true, it were in a maner better for them, that they had neuer been borne. For, thei say, that the fire of purgatorie, doeth differ nothing from the burnenchaible fire of hel, sauing only that the one is euerlasting, and the other lageth but for a tyme. Is this the blessingfull rest, that the holy ghost dothe promise vnto them that die in the Lorde, that is to saie, in the faith of the onely begotten sonne of God our Saviour Christe?

The spirit saith, that they shall after their death rest from their labours, verely that were a more rest, if when a man hath toyled and laboured all the daie long, he should bee faine to lye all night in a whotte burning Duen, I iudge he would not be very hastie to goe vnto his rest.

Secondly, here we shal marke, that the true beleeuers shal not come into iudgement of condemnation, that is to saie, no- thing shalbe laide to their charge, no sinnes shalbe imputed vnto them, but through faith, in the onely begotten sonne of God, they shalbe accounted as righteous, as if they had neuer committed any offence. For why, Christ our Saviour is made vnto them, righteousness, sanctification, and redemption, how can it be then, that they must suffer such greuous paines in a fire, whiche is altogether like vnto hell fire (as they saie) if no iudgement shalbe geuen against them. So offendour is wont to suffer punishment, excepte he be iudged and condemned to it. But the same selfe doth saie, that thei that beleeue, shal not come into iudgement or condemnation, wher vnto the Ap-
postle doth say, *Nam illa igitur nunc est condemnatio his qui in fide sunt christi Iesu, qui non iuxta carnem versantur, sed iuxta spiritum.* What is to say, there is now no condemnation to them, are in christ Iesu, whiche walke not after the flesh, but after the spirit.

In the third place, which doe saie and affirme, that the faith-
full shall in the order worlde, suffer the paines and punish-
mentes that are due to their offences and synnes, are directly
against the Scriptures and worde of God.

Atte of all, this we are assured of, that they, whiche say
holde

holde upon the mercie of God, declared vnto vs in our sanctifier
Iesu Christe, are alreadye passed from death to life, meaning
thereby, that they bee deliuered from the being and power of
death, whiche is synne, and from all the penalties that are be-
longing vnto it, and that there remayned no more after this
mortal life, but to enioye, and possesse that eternall & euera-
sting life, that the onely begotten sonne of god, hath so dearely
bought and purchased vnto vs: whiche thing the holy Scrip-
ture both declare, and set forth vnto vs, by many goodly com-
fortable examples, for there neede we reade, that as soon as the
poore Lazarus was dead, his soule was by the handes of the
Angels, caried vp into the bosome of Abraham (that is to saie)
into ioye and felicitie.

**How we are
passed from
Death to life.**

3902c Luk-
3arug.
Luk. 16.

Againe, as ioue as the theefe, that hong on a Crosse by
chriſt, did ſay, remember mee, O Lord, when thou commeſt
into thy kyngdome, ſtraight ſoules our ſauour Chriſte gaue
hym this moſt comfortable and ſtorie bereft What vnto thee,
to daie, thou ſhalt be with mee in Paradiſe what ſo thou ſide, in
my heauenly kyngdome, ſay ſo Chriſt paid his father, as Iohn
recozdeſt in his Goſpell, ſaying, father, I will that they which
thou haſte geuen me, be with mee, euen where I am, that thei
maie behold my glozy. So like wiſe, the wiſe man in his booke,
(nay rather the ſpirits of god in the wiſe man) ſaith, the ſoules
of the righteous are in the haide of God, and no torment ſhal
touche them. And whereas they doe bying here a trick of
their wicked and vngodly ſophiſtry, ſaying, that the theefe did
obtaine this free pardon at Chyſles handes by a ſingular pri-
uiledge, which al men muſt not loke to enioy, for priuiledges,
as the Lawiers be wont to ſaie, be not common to all men.

Mat. 27.
Luk. 23.

John. 247

Vvild:9.
Deut. 33.
A papistical
trick.

511 I hope multituere, that no man is saved but by p^riuiledge, whiche doth onely p^rteine vnto the true and faithfull beleeuers, and not to the vnfaithfull and reprobate, in comparison of whom, the chosen and elect of god, are very fewe in number, for though many be called, yet fewe are chosen, and elected, to these fewe doth the p^riuiledge, of the choyse of god belong, and not vnto all men, so that the Lawiers sayng, shall also be vnderstande in this pointe, as then the poore Lazarus, and also the

**We are all fasci-
nated by your
intelligance.**

Mat. 20.

四、

théâtre

41 A breefe Confession, with a Consolation



1 Thess. 4.

Eccle. 9.

Hierome in

Eccle. 9.

Ambrose bono

mort. cap. 2.

Epist. contra

Demetrianum.

Let it pzaier were so necessarie for the deade, no doubt holly scripture would haue made mention thereof, as it doeth of all other thynges needeful for vs to learne. Saint Paule saith, I would not haue you ignorant brethren, concerninge theim which are a sleape; that ye knowe not as men without hope, for if we beleue that Iesus is dead, and is risen, euen so theim which sleape in Iesus will GOD byyng with hym (and in the ende he concludeth with this Counsell) wherefoze comforte your selues one another with these wordes. Here Paule had a good occasion to moue the people to pzaie for the dead, if it had beene needeful; for when he had comforted them with the hope of the resurrection, he would haue saide, comfort your freendes soules, or the soules of the dead with your pzaiers, almes deedes, Masses & Diriges, but he neuer spake worde of all this, but simple saide, comforte your selues one another in this life, meaninge with the wordes of Can, which certifieth vs that we shall all dye, yet rise againe, at the last fall and generall reformation; with these our brethren and sisters, and meete the Lorde in the Cloudes, wherefoze the scripture saith, the dead hath no parte in this worlde, nor in any worlde vnder the Sunne. Saint Hierome vpon that place saith, the dead (saith he) can adoe nothing vnto that which they haue taken with them out of this life; for they can neither doe good, nor seyne, neither encrease in deuitie, nor blyss; And what could then doe our pzaiers or sende, or what good doth it them, when in hell they can not increase in good, nor in heauen to vertue. So either it butteth not, or needeth not. Saint Ambrose saith vpon these wordes, I am a stranger in the earth, as all my fathers were, therefore (saith he) as a pilgrime haue I receiued the commoner sort of the saintes. He that hath not here receiued so geneuerelle of his name, shall not be there, for he cannot come into euermoring life, for euermoring life is the forgiveness of our synnes. But so. Ciprian plainely saith, Quando isthuc excessum fuerit, nullus iam locus penitentie est: nullus satis factus in istis. Et uita aut amittitur: amenetur: hic saluti periculum est, & fidei fides prouidetur. What

is as muche to sale, after we be once departed out of this life, there is no moze place of repentance, there is no moze effecte of wo:kyng of satisfaction, life is here either lost or won, euery lastyng saluation is here p:ouided for, by the due wo:shipping of God, and the fruytes of faith, and a litle before in this same place he saith againe, *Transferunt omnia illa tanquam umbra, erunt sine fructu penitentia: & dolor pana: & inanis pleratio: & inefficax deprecatio.* That is, all those thynges passe auaie as a shadowe (meanynge pride, riches, baine, glozy, whiche he speaketh of before) then he shall be without fruite of repentance, grief of paine, and in vaine weepynge shall be then, and p:ayer shall be of no force.

Ibidem;

Thus god people you see by Scriptures and Fathers, howe baine p:ayer is for the deade, but yet the Pope hath for money all thynges to sell. For as one saith of Rome. *Roma dat omnia: curia dantibus omnia Roma cū prelio.* Rome giueth al things to them, that giue: all thynges at Rome will passe for money, for it is an olde sayng. *Curia Romana nou capit onem sine lana.* The Courts of Rome will not take the sheepe without the flecke. And there full well was Rome painted out of his trade of marchandise, by one Baptista, and yet he was no Caluennist but a Papist, which saith, *Monialis nobis templa, Sacerdotes, Altaria, Sacra, Corona, Igis, Tiburia, preces, Culani, est venale, Dousque:* That is, amonget vs in Rome Churches, Priestes, Alters, Pastes, Croones, Fire, Anceies, p:ayers and heauen, are set to sale, yea, God hymself among vs maie be had for monie. But I leaue this, for that the bzeth of Rome declareth his stone kinche, the Lord hath opened all her sightes, that they which cannot see, maie yet feele and vnderstande it.

Barnardus Cluniacen. in Satyra. Rome.

Baptista manus. The marchandise of Rome.

Well, by these testimonies then you maie see, that p:ayer for the dead amitteth nothing, and that the Popishe Priestes, haue no Pater noster without a Pente. And as for the apparitions of soules, it is false, for after they be deliuered, of the burden of the flecke, they are in ioye and felicitie, and wander not abzoade as foolishly is furnished.

Sto peny, no Paternoster

Heare therefore what Sainste Chrysostome, an antient

Chrysost. in Mat. cap. 23. Hom. 29.

Q. 112.

D. 112.

ma

ma iustis ego sum (exemplum) non anima defuncta est. que ista dicit, sed deus
mon. gaher. v. an. dicitur. de ipso effugit. et vult. Quare vult aliam
hac verba, imo de ipso ducenda sunt. Et patrum in dicitur. Et
sterum. non potest anima a corpore separari in his negationibus errare.
in istam animam in manu dei sancti. in istam in finibus. non in ista peccat
runt. Peccatorum vero post hunc actum confitenti dicitur. quod d.

Lazaro, & Dinie planum efficitur. Et. What is, what shall we
say therefore to those voyces which saie: I am such a sculer
he answereth, that voice that speaketh these thynges, is not
the soule of any person departed, but it is the deuill which doth
faine these thynges, to deceiue the hearens, wherefore, such
woydes are to be counted olde wines tales, and such the subtilty
of thidren: for the soule separat from the body, doth not wand
er in this woyle, for the soules of the righteous are in the
hande of God, like wise soules of infantes, for they haue not
synned, the soules of the synners, after their departure, are
straightwaie caried to their place, whiche plainly appeareth
by Lazarus, the righteous, and the wicked rich man.

VVild. 3.

August. lib. 2.

quest. 3. ad

Simplician.

Deade

Deut. 18.

Elai. 8.

Luk. 16.

De ciuitate dei.

lib. 20. cap. 16.

Rabanus.

Reade the. 2.

chap. of the

booke of Wido.

Saint Augustine doth saith, that the spirit of Samuel, which
the woman of cerer rased to Saul, was not the soule of Sa
much, but the deuill, which appeared in Samuels likeness,
for to deceyue Saul, And therefore he pronounceth playnly, and
saith, either they be saynges of lying men, or the wonder of
deceitfull deils. Wherthou maye it plainly saye, he badely
and deceitfully. Rabanus, A robbery of, Magne, reditit out
of Gregorie the first, and of Beda, with the rablement of all the
papistes, the apparitions of soules departed, to mainteyne
their rained purgatoz, and praiung for the dead, which I con
fesse to be most flat against the wrighten woyle of God.

Ally all those to whom, which without all doubt, haue a
most sure ground, and foundation in the woyle of God, and
agree in all pointes with his holy scriptures. All they, and
especially Saint Augustine, doth playnly owerthowde their
neue sozges purgatoz, in prayer for the dead, and apparitions
of soules.

The. 1. Chapter.

ai. 18. 18.

18. 18. 18.

18. 18. 18.

Ally all those to whom, which without all doubt, haue a

most sure ground, and foundation in the woyle of God, and

agree in all pointes with his holy scriptures. All they, and

especially Saint Augustine, doth playnly owerthowde their

neue sozges purgatoz, in prayer for the dead, and apparitions

of soules.

Ally



As for the *Lymbe* of the children, that either be still bozne, or else dye afoze that they can receaue baptisme; these after the doctrine of the papistes, shall neuer enter into the kingdome of heauen, but shall be euermore stringly detained & kept in a *Lymbe*, besides the hell of the damned. Where though they shall not, nor do not seele the paynes and tormentes of the vniuersall place of hell, as the other damned do: yet they shall be depriued for euer of the fruition of Gods glorie, and of all other felicitie, and joy of heauen, enduring continually both father and mother, and the house that euer they were conceived and begotten, so that it were better that a whole cite, yea, a whole realme should perishe and lincke to one, than that one shoulde chuse to perishe and dye unbaptized.

Does they do this alchemically, by a charme, and teache, and let for, to by working, not onely to the great derogation of Gods merite, but also to the great dishonouring of the poore seely parentes, vnto whom such thinges haue by the pronouidence of God, happened & chaunced, either through sickness, or by some other casualtie and mischaunce, that both men and women are at all times labored vnder in this wretched & miserable world, yea, for to be care and trouble vnto all men, that they do not misse them for true members of the body of Christ, but for such as be eternally banished from the societie and fellowship of all faithfull Christians, and of all the blessed for euer and euer; that man in no wise suffer them to be buried in their valowen groundes, I meane, among other Christians, but cause the poore afflicted parentes, to burie them in a ditch, or in a burning hill, as a vile stinking carcase, how much better, and more comfutable, or agreeable vnto the Gospell of Christ, were it, to teache the poore miserable and afflicted parentes, that there can bee no fault, offence, or trespass, but onely in breaking the Lawes and commaundementes; and that where no defouling of his holy institution, or ordinance is, there he both accepteth the good will of them, that would gladly haue obeyed his lawes and commaundementes, if they had not been ter-

The *Lymbe* of the children that be still bozne, or dye without baptisme.

Lib. senten. 4. distinct. 1. Si vero dist. 4. cap. necessarij & cum filius cum de Sacra. This doctrine hath no grounde in Gods word.

The greater crueltie of the papistes against poore infants that be still bozne, or which dye without baptisme.

aloud ed or ande remane Beatus, non priuato, sed contemptus baptisimi damnat.

ted,

A breefe Confession, with a confutation

ted, by some vrgent, and inuerchuable necessitie.

If then any infantes or children, bee prevented by death, alsoe that the faithfull Parentes, can by yng and offer them, vnto God by baptisme, whiche aboue all thynges, they woulde haue had, if it had been possible by any means, to be ministred vnto their fruite, seede, and issue, whome they knowe to be comprehended with them, vnder the couenaunte that God hath made with Abraham, and with all faithfull beleuers: we must not by and by, with suche cruell temeritie and rashnes, that hath no grounde, but only vpon the foolish perswasion of men, folowing their owne fantasies and dreames, vholoe them for damned and cast a waie. For, besides that which hath been said already, we must consider and way, not with our Ballaunces, but with the true and infallible Ballaunce of gods holy word, and sacred scriptures, that we bee not saued by the outward ceremonies of the Sacramentes, but by the vertue, strength, and efficacie of the Loydes conenant that he hath made with vs, saying vnto our father Abraham, I will be thy God, and the God of thy seede after thee.

Wherunto he hath added his sacraments, as heauily seales of his blessed will & fauour towarde vs, and our seede, whose God he affirmeth himself to be, as well as ours, Saint Paule saith, that faith was imputed vnto Abraham for righteousness. Now was it then imputed: when he was circumcised, or vncircumcised: not when he was circumcised, but when he was vncircumcised, after he receiued the signe of circumcision, as the seale of the righteousness of the faith, whiche he had when he was vncircumcised, that he shoulde be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also. So we see why the sacramentes were ordeined, to be as seales and witnesses to our weakenes of Gods promises made vnto vs, and our seede for euer, so the Loyde saide vnto Abraham. In thy seede all nations shal be blessed.

If then we do take holde by faith vpon his holy conenant, we and our children shalbe saued, by the vertue, strength, and efficacie of it, though it were so that by some casualtie, or chaunce,

Gen. 17.

Gen. 17.

Rom. 4.

Gen. 17.

Why the sacramentes were ordeined.
Gen. 22.

chance, not comming through our owne fault, we shoulde be put from the outwarde seales or sacramentes of it. In dede, if it were so that we might conveniently receyue the sacramentes, that the Lorde instituted and ordeyned in his woꝛde, and yet would not receyue them, but contemne them, and despise them, as things nothing parteyning vnto vs: I woulde not say for all the godes in the woꝛde, that either we, or our seede shoulde enioy the benefites of the conenaunt. For that were a playne contempt, or rather a rebellious stubbornnes, which we can in no wise excuse before god, who doth alwayes punish most sharply, and with all seueritie, the contemners of his holy institution and ordinaunces.

Marke this
ye Anabap-
tistes.

Leuit. 10.

But if we be preuented by death, or being leſſed by some other vrgent necessitie or cause, can not rightlly come by them, nor receyue them. I do stedfastly beleue, that the omitting of them, shall not be imputed vnto vs. The Lorde had ordeyned in his lawe, that all men children shoulde be circumcised, adding vnto it a verie terrible threatenynge, when he saith, Every man childe, that hath not his foreskin cut of, his soule shall perishe from his people, because he hath broken my Testament. And yet it is not to be thought, but that many died afore they came to eight daies olde, at which age & not afore, they ought to bee circumcised, that all men children, that died amongst the Israelites, euen after this Lawe was made, not hauing their foreskinnes cut of, according to this lawe, did perishe, or were damned, for how many thousand, besides the infirmitie of naturall death, were slaine & drowned in the great river Nile in Egypt, by the commaundement of that cruelty of Pharaos, afore that their foreskinnes could be cut of: shal we saie that they all be damned, condemned, and cast away?

Gen. 17.

Exod. 1.

The holy Patriarches, and Prophetes, were in no suche beliefs, as it appeareth by the example of Moyses, who by the space of fourtie yeres, that the children of Israel did wander in the wilderness, did not circumcise the men children, that were borne there, but deferred the circumcision since their coming out of Egypt, vntill they entered into the lande of Canaan, yet it is to be believed that many might die in the meane

Iosua. 5.

E. J.

while,

A breefe Confession, with a confutation

While, not hauing their fo:skinne cut of: and though none had died, yet any man might haue iudged; that both Moyles, and all the other Israelites, did against the ordinaunce of God, because that they ministred not the circumcision, vpon that day that God had appointed.

But these auncient Fathers did well declare vnto vs by their example, how we ought to vnderstand the matter of the outwarde Sacramentes, for although it be written of the circumcision: This is my testament, that ye shall keepe betwixt mee and you, and thy seede after thee, the daie beyng appointed, when it shalbe ministred, and giuen, with many other like circumstaunces, yet they vnderstode right wel, that this was a Publike ceremonie, whiche was as a most sure witnesse of the covenante, that GOD had made betwixt hym and his people in the Israeliticke Church, as the Paschall lambe, and other Sacramentes were. Therefore, when they haue had a little impedition: let vs when they wanted tyme and place, and other thynges that were necessarie for their ceremonies, they made no greate confidence to leaue them vnnministred, nor yet thought that their soules health, or saluation, shoulde be in any danger for it, as long as they knewe that the thing came not through their negligence, nor through the contempt of Gods holy ordinaunces.

The women of the Israelites were saued by the inward circumcision.

As then they did iudge, that the women shoulde bee saued through faith, and by the inward and spirituall circumcision, without the other that was ministred in the flesh outwarde, so they did iudge of the men children, in the tyme of necessity, knowing that they were comprehended, in the Testament, and covenante of God, whereby he doeth of his merite grace and merite, graunte saluation vnto his chosen and elect, which he receiue by his holy spirit, as it pleaseth him, as well without Sacramentes as with Sacramentes. As we may evidently see by Cornelius, and those that were in his house, who had receiued the holy ghost, afore that they were baptised by Peter, yet not withstanding, they desirde not the outward baptism, although they were already baptised with the holy ghost, so that man were too presumptuous and arrogant, that

would

Actes. 10.
Cornelius

Though we haue neuer so strong a faith, yet ought we not to despise the Sacramentes.

would deſpiſe baptiſme, which was inſtituted and ordeined by our ſauour Chriſt, ſith that he himſelf, who is the fountaine and well of all holines, that doth ſanctifie all ſinners: And who baptizeth with the holy ghoſt, and with fire, did not deſpiſe the baptiſme of John Zacharies ſonne.

Matth. 3.
Luk. 3.

And Iohn Baptiſt himſelfe, was he not ſanctified, not onely afore his circumciſion, but alſo afore he was bozne. The ſame may wee ſaie of Iacob, of Ierome, of Saint Paule, and other like, whom God had ſanctified vnto himſelfe, euen from the mothers wombe. And if the choſen, as well the children, as a-ther that were among the Heathen, and *Paganes*, were ſaued without the outward circumciſion, as it appeareth in the Nyniuites, in Nahaman, in Iob, and other like, whiche haue had a knowledge of god, hauing alwaies their refuge vnto his grace, wherefore ſhoulde the ſame priuiledge bee denied vnto thoſe, whom he hath not onely choſen by his eternall election, which doth parteine vnto all his ſeruautes, but alſo vnto whom he hath geuen a ſure, and an inſallible token and teſtimonie of it, by his outward Sacramentes; if thei haue as reaſonable lettes, and excuses, as thoſe gentils and heathen might haue.

Luk. 1.

Rom. 9.

Iere. 1.

Galat. 1.

The choſen among the heathen were ſaued without circumciſion.

Iona. 3.

4. Reg. 5.

Iob. 24.

For the firſt foundation of our election, is neither faith, hope, loue, baptiſme, nor feare of god; but only the election and predeſtination of god, as S. Paul declareth plainly, & largely. And S. Peter ſaith, Elect accordyng to the foreknowledge of God the father, vnto ſanctification of the ſpिरितe, through obedience and ſprinkelyng of the blood of Jeſus Chriſt, grace and peace be multiplied vnto you. In which we may ſee plainly, that the free electiō of god, is the efficient cauſe of our ſaluatiō, Chriſtes obedience the materiall cauſe, our effectuall calling is the formall cauſe, and our ſanctification, is the ſmall cauſe.

what is the firſt foundation of our election.

Eph. 1. 2.

Rom. 8. 9. 10.

1. Pet. 1.

The efficient.

The materi-

all.

The formall.

The ſmall

cauſe of our

ſaluatiō.

To be thoſe, we muſt be ware that we put no ſuch neceſſitie in the outward Sacramentes; that wee ſhoulde iudge or thinke, that all other neceſſities muſt geue place vnto it: But contrariwiſe we muſt conſider, that many tymes the miniſtration of the outward Sacramentes, deſerue and leſt of be- cauſe of the neceſſities of men, and of the impedimentes and lettes that hath happened vnto them; whiche thing we ma-

Iofua. 5.

A breefe Confession, with a confutation

Marke this
ye shall pas
passe.

The High-
mities.
Gen. 34.

Mat. 12.
Mark. 6.
Luk. 6.
Iohn. 9.

By baptisme
the children
of the christi-
ans are
brought vnto
Christe.

perfectly vnderstande by the example of the circumcision, that differed among the Israelites, if wee will consider the circumstances that be in it, for when they were in the deserte, and must alwaies bee ready to remoue their hoste; and all their houthoulde, at the time and houre that the Lorde should commaunde them, they did well iudge that God would not haue them to bee murderers of their owne children, whom they could not haue circumcised, but that they must haue been very sicke, and in iopardy of death, if they had not had tyme and place to see well vnto them, which thyng we may see plaine-ly, by them of Sychem; which were so sicke after their circumcision, that they altogether, were not able to defend them selues against two of Iacobs sonnes.

Therefore Moyses did well consider, that circumcision was made and ordained for man, and not man for circumcision, as it is written of the Sabbath day. When the like may we saie of Baptisme, whiche is a Sacrament of the people of the newe Testament, whiche they haue receiued of the Lorde, in steede of the bloody circumcision. For as by circumcision, which was a cutting of of the foreskinne, the children of the Hebrewes were brought vnto God, were sealed by with the Seale of his couenaunt, and receiued into his Church, to the greate comforte and ioye of the Parentes, whiche were certified by the same, that God was not onely their God: but also the God of their posteritie and seed: and yet if any thyng had happened vnto them, afoze that they could be circumcised, they mistrusted not, but that God would by the vertus of his Testament, saue them, as we haue already sufficiently proued.

So by baptisme, the children of the christians, are brought vnto Christ, are sealed by with the Seale of the people of god, and receiued into his Church, as members of his sonne Iesu christ, and seloue heires with him of his heauenly kingdome: whiche thyng, vnto the faithfull Parentes muste be a heauenly comforte. For by it they are certified and assured, that their synnes be not onely washed a waie with the blood of our Saviour Iesus Christe, but also the synnes of their posteritie and children. But if it be not the pleasure of God, that the fa-
ther

thers and mothers shoulde see their children aliuie, for to offer and present them vnto him by baptisme, why should we think that God would vse suche cruell tyranny against the poore infants, and against the poore sely parentes, that are already afflicted enough? What iniurie is this, that we doe vnto our Saviour Iesus Christe: the still bozne children, shoulde haue but small occasion to blesse his commyng, and to syng with those that receiued hym, when hee entered into Hierusalem: Blessed be the sonne of Dauid, whiche commeth in the name of the Lord.

Mat. 21.
Mark. 11.
Luk. 19.

They shoulde rather haue a lust occasion to curse and ban his commyng: sith that in steede of bettering of their estate, he shoulde haue empayzed it, and made them moze miserable than the children of the Iewes. They can not denye this absurditie and inconuenience, if at least they will mainteyne their doctrine to be true, which declareth it selfe to be most repugnant and contrary vnto the Gospell of our Saviour Iesus Christ, which is a doctrine altogether full of goodly comfort, in steede whereof, their doctrine bringeth nothing else, but discomfort and dispaire, as the experience hath shewed it many tymes.

what fruite
their doctrine
bringeth,
I condemne.
still bozne
children.

Obiection.

But I do heare what they do begin to say: the children of the Hebzees (for thus peraduenture they wyl reple) that were still bozne, went no moze in to Paradise, than the still bozne of the Christians do: Therfore it can not be sayde, that that our Saviour Iesus Christ shoulde impaire or worze the estate of the still bozne of the Christians. If the still bozne of the Israelites went into the Lymbe, whiche ye say was afore the commyng of Christ our Saviour, then was there no greater punishment for them, than for the other that had been circumcised, sith that they went all thither indifferently.

Answer.

Mozeouer, they that were then in the Lymbe, had some hope to be deliuered, which is altogether denied vnto the poore sely infants of the christians, that be still bozne, or that dye without baptisme. Wherby it shoulde followe that Christe did rather come to bring the wrath and iudgement of God, than his grace and mercie. Againe, they that were in the bosome of

Luk. 16.

C. iij.

Abraham.

A breefe Confession, with a confutation

Luk. 16.

The comfort
that they had
in the bosome
of Abraham.

Rom. 14.

A question.

Oblection.

Iohn. 3.

Mark. 16.

Answers.

Abraham (for none other *Lymbe* do I acknowledge) were not without taste and feeling of the very ioyes of heauen, as it appeareth by the aunswere that Abraham made vnto the riche glutton, saying: Sonne, remember that thou in thy life time diddest receyue thy pleasure, and contrarywise, Lazarus receyued payne: now therefore is he comforted, and thou art punished. They can not denie these wordes to be true. Then must they confesse that there is comfort, rest, and ioy in the bosome of Abraham: And howe can these thinges be without the kingdome of God, which is, righteousnesse, peace, and ioy in the holy ghost?

¶ If they will say that the still bozne of the Iewes went not in to the *Lymbe* of the fathers, but in to a *Lymbe* by them selues. Then must they forgoe many *Lymbes*. But if one should aske them, where the Scriptures are that they haue for to proue such thinges, they can bring nothing else but the vayne fantasies and dreames of their owne heades, whereof they may be ashamed, if any shamefastnesse be in them, at least, or any pointe of honestie. I know that they will alledge the saying of Christe againste mee, in Saint Iohns Gospell, where he saith, Excepte that a man bee bozne of water and the spirite, he can not enter into the kyngdome of God. Wherevpon they will conclude, that the baptisme of water is necessarie to saluation, and that he that is not baptized with water, shall not enter into the kingdome of God. For, he did not only say, he that is bozne of the spirite, but he did also adde, water, for to shewe that both of them are so necessary, that the one can not saue without the other.

They doe well confesse, that the water is not sufficient without the spirite, and that the visible and outward baptisme without faith cannot saue, because that Christe saith first: he that shall beleue, and after wardes addeth vnto it, and shall be baptized, shall be saued. But in no wise they will graunte that the baptisme of the spirite, without the visible and outward baptisme, is able to saue, though a body be diuinen to suche an extreme necessitie, that he cannot come by it, though he would neuer so faine. Afoze that we goe any further, we must note diligently,

diligently, that although our saviour Christ hath saide: he that shall beleue, and shalbe baptized, shalbe saued, yet not withstanding in the contrarie sentence that followeth immediately, baptism is not mentioned of, nor repeated, he did not saie: he that shall not beleue, nor be baptized, shalbe condemned.

But hee speaketh onely of the faith and belief, shewyng plainly that without it, no mā can be deliuered from cōdemnation, whiche he saide not of baptism, and yet he spake there of the outward and visible baptism. Howbeit, I would not that any man should go about to gather of my wordes, that I do little esteeme or regarde the visible and outward sacraments, or that I goe aboute to minister occasion vnto men, to haue them in lesse estimation then they ought, and to set little, or nothing by them: For I haue beene alwaies of a contrary minde, as it dothe sufficiently appeare by my wordes that goe before. Yea, I haue at all tymes in my sermons, exhorted most earnestly all men, that they shoulde be diligent to receiue the holy and blessed sacramentes, that God hath instituted and ordained in his worde, whensoever they might haue them ministered vnto them, according to the lordes institution and ordinance, shewyng and prouyng vnto them, that they ought in no wise to looke for to enioye the benefites of Gods couenant and promises, if they shoulde maliciously contemne and despise the holy and blessed sacramentes, which be as heavenly scales annexed vnto them. But as I would not haue them to be despised in any wise (for cursed be he, that despiseth the Lordes institution and ordinance) so would I not haue to muche to be ascribed and attributed vnto them: nor yet our saluation to be alligated and bound vnto the outward ceremonies of them, as though we could not bee saued, if for some necessitie and urgent cause, they shoulde be left vnnimistered. But Saincte Augustine plainelis saith, *Nō aligata est gratia dei sacramentis*. The grace of God is not bound to sacramentes. As for an example: if there were some good mā among the Turkes, or els among the Idolaters and Infidels, whiche had the knowledge of the Gospell, and a true faith in our Saviour Christ, and yet could by no manner of meanes come by the Sacrament of baptism,

without
faith no man
can be deli-
uered from
condemna-
tion.

what dam-
ger it is, to
refuse to re-
ceiue the ho-
ly Sacra-
mentes,

Augustine.

Example.

A breefe confession, with a confutation

August. in Io.
tracta. 80.

These thinges are dili-
gently to be
noted and
marked.
Christ. Ho. 27.

no; be baptized, I cannot beleue, that he shoulde bee damned
fo; lacke of a little water, like that he hath the chief and prin-
cipall, that is to saie, a true iustificiing faith: else the water
shoulde haue moze vertue and efficacie, then the blood of oure
Saviour Iesu Christ, or at least as much: and the Priest that
shoulde minister the outwarde baptisme, shoulde be of as much
powe, as Iesus Christe hym selfe. Fo; as the water and the
Minister, can doe nothing without the spirite, and blood of our
Saviour Christe: so it shoulde followe, that Iesus Christe, his
spirite and blood, shoulde be able to doe nothing, without the
water and minister. And so by this meane, our saviour Christ
and his spirite, shoulde be as subiect vnto the Minister & water,
as the water & the Minister, shoulde be subiect vnto Christ and
his holy spirite, and so consequently, his grace & mercie shoulde
be alligated and bounde vnto co;ruptible elementes, and made
subiect vnto men. Wherby it shoulde come to passe, that Iesus
Christe shoulde be no moze true God, no; yet true Saviour.

A question.

A great ab-
surditie
graunted.

Here may be a question demaunded of those elementaries,
and children damners, whether we are saued by water, or by
Christe, or els by both, if thei saie by both, as so they holde opi-
nion, then it foloweth, that the water died fo; our synnes, and
so muste wee saie that the water hath life, and yet beyng our
seruaunt, and created fo; vs, is our Saviour, we woulde then
iudge easely, that suche doctrine came not of God, like that it
doeth so euidently repugne vnto his grace, and vnto the iusti-
fication of faith, overthrowing altogether the whole misterie
of our redemption, purchased vnto vs by our Saviour Iesu
Christe.

Sent. 4. dist. 4.
ca. Sunt.

August. de ci-
uitate dei. lib.
13. cap. 7.

And because it shall not be thought, that I doe take and ex-
pounde the Scriptures at myne owne pleasure, and as I liste:
We shall heare the meanyng, not only of the auncient writers,
but also of the schole doctours, and namely, of the maister of
the Sentences, who doth proue by good reasons, and also by
the authorities of the fathers of the auncient catholike church,
that some are iustified and saued without baptisme: among
whom Sainct Augustine doeth comprehend al those, that be
dead, and haue suffered martyrdome fo; the confession of Iesu
Christe.

Christ. Likewise the authoritie of saint Cyprian is set forth by the maister of the Sentences, whereby he doeth testifye and proue, that faith, repentance, and the conuersion of turning of the harte, are in freede of baptism vnto them, that haue neither tyme nor place for to receiue it, calling it the baptism of deuotion, and for a better confirmation of this, he doeth bring the example of the theefe that hang by christ, who, as he saith, was not nayled on the Crosse for the name of Iesu christ, but for his owne merites and wicked doinges, nor yet suffered his cause that he did beleue, but as he was suffering he did beleue, and came vnto the faith.

It is then declared in the same theefe, how faith is available vnto saluation, without the Sacrament of the visible baptism: as saint Paule saith: The belief of the harte iustifieth; and to confesse or acknowledge with the mouth, maketh a man safe. But this is fulfilled and performed inuisiblye, when the necessitie both exclude or keepe of the sacrament of baptism, and not the contempte of religion. Where may bee some baptism, without conuersion, or turning of the harte. And conuersion or turning of the harte, can be in some without hauing receiued baptism. But it can not be where baptism is despised: nor we ought in any wise, to call it conuersion or turning of the harte vnto God, when the Sacrament of God is despised.

This is the authoritie, that Gratianus doth alledge vpon this matter, in the booke of the Decrees, and also the maister of sentences, being taken out of Cyprian, wherein it is under the saying of S. Ambrose, who speaking of the death of Valentinianus the Emperour without baptism, doth saie: I haue lost hym, whom I should haue regenerated: or begotten anew: but he hath not lost the grace, which he did receiue. Likewise Chanceliour, who hath written of the Sacramentes in verse, being of the same opinion, doth bring a yettore for an example, who being conuerted vnto our sauour Iesu Christ, doth with all haste runne vnto the Church for to be baptized, and yet for lacke of water, and of a Priest, doth die without Baptisme. He doeth conclude, that neuertheless he shalbe saved, if he doe

De consecrat.
Distinct. 4.
cap. Baptismi.
De vnita bapt.
lib. 4.
Lib. 4. de bapt.
Glossa. de consecra.
distinct.
4. S. Bapti. &
Cyprian.
Luk. 23.
August. in
Psalm. 54.

Rom. 10.

Not. 15.

De consecrat.
distinct. 4. ca.
baptismi.
Seneca. 4. di.
Seneca. 4.
Ambr. de obi.
tu valenti.
Chancel. de Sa.
cramentis.

12 *A breefe Confession, with a confutation*

Redfastly beleue in our Saviour Christe.

Augustine Ioh.
tracta. 80.

Gen. 25.

Mala. 1.

Rom. 10.

Ierc. 17.

Luk. 1.

Galat. 1.

The place of
the thirde of
Iohn.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

Iohn. 6.

congruently if wee ought to haue such a confidence and frutte of the saluation of those, that beyng of age and of yerres could not be baptizd: howe muche more ought we to beleue and trust, that the litle infanties that die afoze, that they can come vnto baptism, are saued by the vertue of the Testament, and of the blood of the onely begotten sonne of God, which is shed for vs, and for our seedes, to walthe awaie all our synnes, both originall and other: For, if they be of the elect and chosen of God, if lieth in his power to baptize them in the mothers wombe, by his holy spirite, and to sanctifie them, as it is witten of Iob, of Ieremie, of Iohn Baptiste, and of Paul.

And as for the sayng of our sauour Christ, which they say is generall, and doth excepte no man, if they will vnderstande it of the sacramente of baptism, as many of the olde and late wryters haue doen, and goe to the rigour of the letter: we may saie the like, of that which he hath saide of his fleshe and of his blood, in the first of Iohn, speaking on this maner: hereby, hereby, I shal beate vnto you: Except ye eate the fleshe of the sonne of man, and drinke his blood, ye shall not haue life in you, which is as muche as if he should saie: whosoener doth not eate my fleshe, nor drinke my blood, he shall not haue life everlastyng. This no man is able to denie.

It foloweth then, that all litle childezen, with all those that haue not receiued the sacrament of the body and blood of christ, are damned, if it be true that Christ our Saviour, is really, substantially, naturally, of the blood and bones in the sacrame-
ment. And we must eate his fleshe, and drinke his blood, after the same maner and soze that the ydole teacheth. Wherefore it shall be as requisite, necessarie, and needefull, that the sacrament of the body and blood of Christ, be ministrered vnto the litle infanties and childezen, in the sacrament of baptism.

And herof it doth appere, that in the time of Chalde magicks, they did kepe the sacrament, for to giue it vnto the litle childezen when they were sicke, thinking it to be a thing very necessa-
rie. And yet now a dayes, such as this present, the Iacobines and Grekes, as saith our wryter, do minister the sacra-
ment

The Eucha-
riste mini-
stred vnto
litle infanties.
The maner
of the Iaco-
bines and
Grekes.

ment vnder both kindes, vnto yong babes that are suckyng on the mothers breast. The doe reade in a manner the like of the Bohemians, and of the Morauians. Both Origenes, and also Ciprian, were wonte to minister the Communion vnto the little chyldezen, that were brought in the armes of the parentes, when thei came to receiue the sacrament, geauing vnto them, not onely the mysticall bread, but also the mysticall Cup.

And in Saint Augustines tyme, they did commonly minister the Sacrament in both kindes, vnto the young infants and chyldezen, when they were baptized. And all this did come to passe, because the ancient fathers, and great learned men, did take the saynges of our Saviour Christe, after the rigour of the letter. Whereof it did come also, that some did thinke, that if a man after that he was baptized, had once receiued the sacrament, he could neuer be damned, or at least, he should once be deliuered from damnation; because that our Saviour Iesus Christe did saie: I am the bread of life; whiche is come downe from heauen: he that shall eate of this bread, shall liue for ever.

They did alwaies sticke vnto the bare letter, sayng that our Saviour Christ, who had promised the same, could not lie. But Saint Augustine doth both reprove, and also confute that error. These men are like to the person of Trumington, who reauyng the 27. Chapter of Mathew, on Passon sonday, as they call it, and when he came to these wordes: *Eli, Eli, Lama-saba-thani*, called the Church wardens to hym, and saide, truly this booke doth appertaine to the Bishop of Ely, for his name is here, I will scrape out his name, and put in our owne parishes name, and so he did; then he began to reade againe, Trumington, Trumington, *Lama-saba-thani*. Thus wee may see, what absurdities men be wonte to fall into, for lacke that they do not examine thoroughly the meaning of the scriptures, but will goe still to the rigour of the letter.

Saint Hierome saith very notable, *Non in verbis scripturarum est euangelium; sed in sensu*. The gospell standeth not in the bare wordes of the Scriptures, but in the meaning. Wherefore we maie saie vnto them, as Saint Ciprian once saide to the

The manner of the Bohemians and Morauians. Marke what we ought to do, if we should followe the fathers in al thinges. The cause that the fathers did thus erre.

An error of certaine foolish.

Iohn. 6.

August. de ciuitat. dei. lib. 27. cap. 25. I mery flopp of the Perason of Trumington.

Hierom. 1. cap. and Galat.

A breefe Confession, with a confutation

Cypri. ad No-
natianum,
poma. 2.

¶ The way as;
lawfully do
one as the
other.

¶ Heb. 7.

Mat. 23.

1. Cor. 14.
Argumentum
minor. ad
maior.

Cap. 100.

Novatian heretiques: *Andis Novatiani, apud quos scripture ca-
lestes leguntur potius, quam intelliguntur.* Hearken hereto, ye No-
vatian heretiques, amongst whom the heavenly Scriptures
are read, rather than wel perceived or understood. For, if so-
lowing the doctrine and opinion of the Papistes, touching the
Sacrament of the body and blood of Christ, we would take af-
ter the rigour of the letter, the same that our Saviour Christ
doth speake of the eatyng of his flethe, and of the drynkyng of
his blood: without all doubt wee shalbe faine to confesse, that
all thei that have once receiued the Sacrament, shalbe saued,
and that all they that neuer receiued it, and so die, shalbe dam-
ned for euer.

¶ Wherby it must needes folowe, that it is no lesse neces-
sary to minister the Sacrament of the body and blood of christ
vnto the childe, then to baptize or christen them. ¶ Herfor
I should thinke good, that they should aswell geue authoritie,
vnto the *Episcopos*, to minister the *Lodes* (opper) vnto the
infantes in tyme of necessitie, as thei geue them authoritie to
minister baptisme, whiche is a Sacrament of no lesse efficacie
and dignitie then the other is. yea rather, by their doctrine, it
is of more vertue and strength. For, I haue not yet read, that
euer they condemned any, because that they had not receiued
the Sacrament of the Euchariste: whereas they doe sende all
them to the deuil, that die without the receiuing of baptisme;
thought they would neuer so faine haue come to it.

¶ But whereas, we spake before of *Episcopos*, how they ba-
ptized by the authoritie of the papistes in tyme of necessitie,
I speake it not so as that I doe allowe their doynges, for I am
of a cleane contrary mynde, and doe saie with saint Paule, that
none ought to take authoritie vpon them in the Church, to
vse any ministracion, vnlesse they are called lawfully as Aa-
ron was. Christ gaue authoritie to his Apostles onely, to ba-
ptize, and to preach. Saint Paul, in no wise, would haue a wo-
man to speake in the congregation, muche lesse to minister a
Sacrament, whiche must be alwaies doen with doctrine, for
they must go both together. Therefore was it rightly condem-
ned, & flatly forbidden in the counsell of Carthage, without any
mauer

maner of exception, that women should once presume to baptize any at all.

And where they hang so much of necessitie, if the childe be ready to dye, that then they may and ought to do it. Saint Augustine doubteth whether it be lawfull or no, for them to do it at that instant of necessitie, for his wordes are these. *Et si laicus necessitate compulsus baptismum dederit: nescio an pie quisquam dixerit esse repetendum.* Although a laye man compelled by necessitie, do geue baptisme, I can not tell whether a man may goodly say that it ought to be iterated. Howe the custome was befoze that Augustine was bozne, is gathered of Tertullian, that it is not permitted to a woman to speake in the Church, nor teache, nor to baptize, nor to offer, that she should be not dayme to her self the execution of any mans office, much lesse of the priestes. Of the same thing Epiphanius is a substantiall witnesse, where he reponeth Martion that he gaue women libertie to baptize.

August. contra
Epist. Parme-
niani. 2. ca. 13.

Libr. contra
heres. 1.

Many foolish the women and men do say, if the infant be dyed without baptisme, they are deprived of Gods grace, and of their saluation. Not so, God pronounceth that he adopteth our infant to be his owne befoze they be bozne, when as he promisseth that he will be a God to vs, and to our seede after vs. In this worde is conteyned their saluation, for the first foundation of our saluation is neither faith, hope, loue, nor feare of God, but the election of GOD, by which are saued, not only they, which of full yeres of vnderstanding, do beleue, hope, loue, feare, call vpon, heare and obey God: ee: But also infant, albeit that they be taken out of this life without baptisme, wherfoze, let vs not hang so much vpon creatures, that we exclude and doubt of our creatour, and for our foolish god intentes sake, will suffer sacramentes to be ministered by women, cleane and besides the expresse worde of GOD. Wherefoze, I do holde and beleue, that it is no more meete and lawfull for a widow to baptize children in tyme of necessitie, then it is for her to preache publicly, and minister the Euchariste openly, or other wise.

Gen 22.
Mala. 1.
Ierem. 1.
Luk 11.
Rom. 8. & 9.
Nota.

1. Sim. 1.

Not lawfull
for wid-
owes to
baptize in
any case.

But let vs come againe to the saying of our sauiour Christ;

Matth.

F. 14.

that

A breefe Confession, with a confutation

that they haue alwayes in their mouthes, for to condemne and cast away the poore seely infantes and children of the christians, which dye without baptisme: It is to be vnderstanded (yea, they that will consider diligently, and weigh the absurdities that do ensue and followe of the exposition of them that do vnderstande it of baptisme, going thus to the rigour of the letter, shall confesse euen the same) that our Sauour Iesus Christe, who alone, by his holy spirite doeth sanctifie all men, and euen the very babes in their mothers belly: doeth there speake of the spirituall regeneration of man, and of his newe birth, declaring what is requisite and necessarie for him, for to be a christian: that is to say, howe that it is necessarie that he forsake his first generation and birth, whiche is altogether corrupted, accursed, and naught, and that he be regenerated and bozne agayne by the spirite of God, and by the incorruptible seede of his worde, so that he must be made a newe creature, bearing the image of Iesu Christe, the true heauenly Adam, as he did beare the image of the olde Adam.

And therefore he saith, Except a man be bozne a newe, or from a bone, he cannot see the kyngdome of God. And then afterwarde he doeth expounde by an other sentence folowynge, the selfe same thyng that he had saide before. For, to be bozne a newe, or from a bone, and to be bozne of water, and the spirite, are phrases, and maner of speakings, whiche doe signifie all one thyng; so that those two sentences of Christe, doe differ in nothyng, sayng only, that the last doth expounde the first, beyng somewhat more ample and copious. For sithe that our first generation and birth is carnall, it behoueth that the seconde be spirituall: sith that the first man, beyng of the earth, is earthy: it is requisite and necessarie, that the seconde, which is from heauen, be heauenly and spirituall. But this generation and chaunge can not be doen, but by the spirite of god. For as it is wrytten in the same place. That whiche is bozne of the spirite, is spirite.

And therefore, our Sauour Christ, going about to expound the same vnto Nicodemus, that he had saide before: Except a man be bozne a newe, or from above, he can not see the kyngdome

Howe the
place of the 3.
of Ioh. ought
to be vnder-
standed.

1. Pet. 1.

2. Cor. 3. 5.

1. Cor. 15.

Iohn. 3.

Phrases of
Scriptures.

2. Cor. 15.

Iohn. 3.

dom of God, he doeth saie after wardes : Excepte that a man be bozne, of water and of the spirite, he cannot enter into the kyngdome of God, bicause that the spirite, the authour of this generation, is geuen from aboue, who worketh this new birth in vs, whiche is altogether heauenly and spirituall. But peraduenture they wil saie: what neede be to adde water, was it not enough to name the spirite? Unto whom I aunswere: Wherefoze did John Baptiste saie, speakyng of the office and ministerie of our Sauour Christ, that he should baptize with the holie ghost, and with fire? What neede had he, sith that he had named the spirite, to make any mention of fire?

Shall it therfore be necessarie, to appointe a Baptisme of fire, as they saie that some folke haue doen, and yet doe at this presente daie? Saint Augustine doth testifie, that the heretiques Seleucus and Hermias, who were Galatians, did not baptize with water, he telleth not wherewith they did baptize, but other wryters saie, that they did baptize with fire. Wee reade likewise, that the Iacobites doe vse fire in the circumcision of their children, wherewith they be wont to marke them either in the forehead, or in the cheeke. They saie also that the Indians, Ethiopians, and Persians, whiche counte them selues to be Christians, doe yet at this present tyme, vse fire in stede of water in their baptism. Which errour, without all doubt, did come of the false intelligence and vnderstandyng of our sauiour Christes wordes.

For they doe not perceiue nor vnderstande, that fire is taken of our Sauour Christe, and also of John Baptiste, by a figuratiue maner of speakyng, for the holy spirite of God, that so they might the more lively expresse the nature and proper tie of the holy ghoste. For, as the fire is pure and cleane, and can suffer no uncleannesse: so the holy ghoste doth purge, and cleanse, and lighten the consciences, setting them on fire with the loue of God. For the whiche cause, hee was sent vnto the Apostles in the likenesse of fierie tongues. Which thyng was both foresene, & forespoken of John Baptiste, and also meant by our Sauour Christe.

If wee doe not like to take fire in that place, for the holie spirite

The spirite of God worketh in vs our regeneration. Obiection. I answer.

Mark. 3.

August. lib. de Hære. cap. 59. Alphonf. de Hære. lib. 2.

Bern. Luk. Cato. Hære. lib. 2.

why the spirite of God is called fire.

Actes. 2.

A breefe confession, with a confutation

spirit of God, and for a more ample exposition, and setting forth of his nature and properties, wherfore should we sticke to take water here in this place, for the same selfe spirit, considering the conformity, agreement, and affinitye, that the water hath with the nature and properties of the holy Ghost: yea all thynges beyng well considered, it standeth with more reason, then the other doth. For, Saint John speaketh of the holy ghoste first, and then maketh mention of the fire.

John speaketh of the holy ghost first.

Wherefore a man might thinke, that either he did understande two seuerall thynges, or that he did expounde one thing that is plaine of it selfe, by an other thyng whiche is obscure and darke. But in this place our sauour Christe, doeth put the water first, and then after wards, as though he would expounde vnto vs his figuratiue maner of speakyng, and geue vnto it a greater light, he doeth declare what he will haue vs to understande by the same water, that is to saie, his holy spirit, vnto whom he giveth this name, for many causes.

Christ speaketh of the water first.

Firste, because that as the fire is an Elemente exceeding pure and cleane, and so necessary for mans life, that it is impossible that men might forgoe it: So the water is very needefull, beyng of a very cleare, pure, and cleane nature, and vertue meete for to represent and signifie the nature, and properties of the holy ghost. For, as the water doeth renewe the earth, maketh it fertile, causyng it to bring forth fruite, and doeth wash the filthynesse of the bodies: so the holy ghost both wash, purifie, refresh, and water the hartes and consciences of men, comfortyng them, and also makyng them to bring forth pleasant fruytes and acceptable to God.

The holy ghost for many causes is called by sundry names in the Scriptures.

Why the holy ghost is called water.

Plal. 50.
Hebr. 6.
Plal. 1.

Iohn. 4.
What Christ would haue vs further to vnderstande by this maner of speaking.
Esa. 44.
Ezech. 36.

And as water doeth put out fire, and quenche the thyrste, so the holy Ghoste doeth quenche the fire of the euill concupiscences of the flesh, he doeth also quenche the thyrste of the more troubled soules, satisfiying them for euermore. Secondly, he would by this maner of speakyng, make vs to vnderstande those ceremonies, washynges, and purifynges that be contained in the Lawe of Moyses, and likewise those Prophecies, whereby the holy ghoste was promised, and specially by Esay, and Ezechiell, vnto whiche Prophecies he had nowe a respect.

Therefore

Wherefore he would declare vnto vs, that those waters that were promised of God, did signifie nothyng els, but the aboundant giftes of the holy spirite of God, which shoulde be poured vpon all flesh, as a streame or flood of water, that doeth runn downe and ouersloweth all the whole earth, whiche thyng. S. Peter doeth testifie, to haue been fulfilled, both in hymself, and in all the other disciples of our Saviour Chyriste, in the feast of Whitsontide, accordyng to the Prophecie of Ioell. And soz this cause our sauour Iesus chyrist, both in this place, and whē he did talke with the woman of Samaria, and also when he did bidde them that were in the Temple, that they should come to drinke those liuely waters, did vse the same maner of speakinges, soz to declare vnto vs also, to what ende he did institute the signe of water in baptisme. And that this is true that I saie, I doe take Iohn soz my witnesse: who expoundyng the wordes of his maister, did saie, that by those waters, he did vnderstande the holy ghost, which they that beleued, should receiue.

Act. 2.
Ioel. 2.

Iohn. 4.

Iohn. 7.

Thirdly, by this figuratiue maner of speaking, he doeth instruct and teache vs, what a Chyristian man, that is regenerated by the holy spirite of god, ought to be, comparýng the water and the winde, whiche are creatures moste fine, cleare, and pure, with the earth, whiche is an element moze grosse, soze heauy, and moze materiall. These wordes then do signifie as muche, as if he should saie: that in steede of that grosse, earthy, and corruptible man, he must be renewed and made altogether a newe creature, heauenly, spirituall, and perfect, differýng asmuche from hym that is earthy, and corruptible, as the water and winde do differ from the earth, and that this muste bee doen by the holy ghost, who is that true water that woorketh this purifying in vs.

But let vs graunt vnto them, that this terte ought in dede to be vnderstande of the visible baptisme, what shall they get by it? Doeth not the maister of Sentences hym selfe, bayng all questions, that coulde be moued vpon this terte, affirme that this place ought to be vnderstande of them that coulde be baptised, and did not esteeme it? The doctours themselves, per-

Sent. lib. 4.
distinct. 4.
cap. his autem

A breefe Confession, with a confutation

The doctors
forced to con-
fesse thre
maners of
Baptisme.
De consecra.
distinct. 4. Ca.
Bapti.

Senten. 4. di-
stin 4. Ca. his
autem.
August. de vni.
Bapti.

Iohn. 12.

Obiection.

In the an-
cient Church
they that had
receaued the
Gospell and
were not ba-
ptized, were
called Cate-
chumnie, be-
cause that
they were in-
structed in
the faith.

Answer.

Holcot.

Sent. 4. distin.
4. que. 7.

ceasing what absurdities & inconueniences should folowe; if
they would vnderstand this texte, of the outward baptisme on-
ly, & goe to the rigour of the letter, were faine to confesse that
there be.ij. maners of baptismes, that is to say, the baptisme of
water, the baptisme of the holy Ghost, & the baptisme of blood.
Wherby they doe confesse, that there is some other baptisme
besides the baptisme of water, whereby a man maie be saued.

There is the baptisme of the holy ghost and of faith, which
can be without the baptisme of the water, wherupon the mai-
ster of Sentences doth alledge S. Augustine, sayng, Thou
doest aske, whiche is greater, faith, or the water: I doe not
doubt, but that thou wilt answer, faith. If that then which
is lesse can sanctifie, how much moze shall that which is grea-
ter, be able to doe it: that is to say, faith of the whiche Christ
saith: he that beleueth in mee, though he were dead, yet that
he liue. Were againe wil they alledge Saint Augustine, against
me, who writeth on this maner: We doe not beleue, that a-
ny Catechumene hath life euerlastyng, though he dye in good
woorkes, except he be baptized, or suffer Martyrdom. Again:
we doe beleue that there is no way of saluation, but for them
that are baptized.

I thinke they be not so ignorant, but that they know what
their owne Doctors are wonte to answer to this place, a-
mong whom, one Holcot by name, doeth openly withstande
Saint Augustine, sayng that his exception is not sufficient,
and that a man that knoweth and beleueth in our saviour Je-
su Christe, can bee saued by some other meanes then by mar-
tyrdom, though he dye without baptisme. Hea, and reouer hee
is of opinion, that if a man shoulde beleue perfectly that he
were baptized, although he were not, yet he shoulde be out of
the daunger of damnation, and saith plainly, that this faith
shoulde serue him unto saluation, though it were founded vpon
a fals hope.

Therefore the maister of Sentences, answering to such
obiections, saith, that these wordes of Saint Augustine, must
be vnderstanded accordyng to the declaration, that he giveth
in other places, where he doeth treatate more largely of this
matter.

Sent. 4. distin.
4. Cap. his au-
tem.

matter. And therefore he doeth write, that these things must be vnderstanded of those, that had tyme to make them selues to be baptized and did it not. For, if any man hauing faith and charitie, would be baptized, and can not, beyng prevented by some necessitie, the mercie and goodnes of almightie god, doth recompence that, whiche doth lacke of the Sacrament. For, when he is able to paie, if he paieth not, he remaineth bounde still. But if he cannot, and yet hath a god wil to do it, god, who doth not hynde his power vnto the Sacramentes, shall not impute it vnto hym. I haue alledged euen the very wordes, as thei are written in the booke of the maister of Sentences, who doeth proue also by Saint Augustine, that the invisible sanctifying, hath been in some, and hath profited them, without the visible Sacramentes, sayng on this wise and maner.

The papistes owne dooers condemne them.
In example.
2. Cor. 8.

August. in Ec.
uitiq. 88.

The visible sanctifying which is doen and wrought by the visible Sacramente, may be without the invisible, but it profiteth nothing. Yet we must not therefore contemne and despise the visible sacrament, for the despiser, and contemner of it, can not be sanctified invisibly. And as for maister Walscot, although he doeth allowe that, which the other haue written of the baptisme of blood, yet doeth he sufficiently declare, that he, that being unbaptized, doth shed his blood for the name of Iesu christ, is not baptized, by that blood that he hath shed, but that the Church doth holde hym for baptized, because that he hath sufficiently declared that he did not despise baptisme, but that he would gladly haue receiued it, if it had been possible for hym, sith that he hath shewed suche a faith in the gospell of our Saviour Iesu Christe.

Sent. 4. dist. 4.

There is yet a place, that they be wont to alledge out of a certaine booke that goeth vnder the title and name of Saint Augustine. The wordes are these: holde this for a suertie, and doubt in no wise of it, that not onely they that doe already be reason, or be of yeres of discretion, but also the little infanties, that begin to lye in their mothers wombe, and die there without the Sacramente of holy baptisme, which is given in the name of the Father, and of the Sonne, and of the holy Ghost, or they that without it passe forth of this world, after that

Obiections.

August. lib. de
fide. ad pet.

G. y.

they

A breefe Confession, with a confutation

they be bozne, shall be punished with euerlastyng fire. For, although they haue no actuall synne of their owne, yet haue they drawen by their conception and byrth, the damnation of Wygynall synne.

Answer.

The papistes vnwares to them selues ouerthrowe their owne Lymbe,

Let them turne them selues which way soener they list, and yet, thinking to maintayne and vpholde the *Lymbe* of the litle infantes, they do vtterly ouerthrowe it, and that vnwares to them selues. For, whosoever is author of this booke, that they do father vppon Saint Augustine, the same that thei do alleadge and bying out of it, doth vtterly cast them in their owne talke. For, if these wordes be true, after the sence that they geue vnto them, the litle infantes dying without baptisme, shall not onely be depriued of the fruition of Gods glozie, and of all other ioyes of heauen, but also shall be punished with vnaquencheable and euerlastyng fire.

what certain of the learned called Saint Augusti. for his rigour towards infantes not baptized.

Wherefore, what shall it nede to forge a newe *Lymbe* for them? Many Doctours considering the great rigour that he did vse against the litle infantes, haue been of another opinion much contrary, in so much that some among them, did not sticke to call Saint Augustine, *Carnificem infantium*, that is to say, an vnnmerciful tormentour of infantes, though he be worthy that men should speake of him moze reuerently. But first and foremost, it is vncertaine whether this booke, out of the which this sentence is taken, be saint Augustines, or not. For the stile and phrase of this booke, doeth nothing resemble the phrase that Saint Augustine doth vse in those booke that be certainly knowen to be his. For, this holy doctour doeth alwayes with great modestie and sobyette, both write & speake of those thinges that do pertaine vnto the Church, & vnto the saluation of men, being neuer wont to asseure anye thing rashly, without some sure grounde or foundation in Gods worde, which thing he doth not obserue in this booke.

Augustines modestie in writing of matters of religion.

For what Scriptures doth he alleadge for to proue that rigorous sentence, that he doth geue against those poore infantes that dye without baptisme? And yet he saith, holde this for a suretie, and not only in this place, but also in many other, throughout al the whole booke, haryng alwaies these wordes in his mouth.

mouth: holde for a suretie: becaue vndoubtedly, I do heretofore
passe many other reasons, that did moue many great learned
men to doubt of the authour of this booke.

But let vs graunt that it is Saint Augustines. We haue
hearde already, howe he doeth trunure their netue forged
Lymbe, that they do assigne vnto the poore saely infanties, that
either be styll bozne, or dye without baptisme. Againe, we
must not thinke, that he him selfe wyll haue these wordes of
his to be taken after the rigour of the letter. And therefore we
must consider what occasions he might haue, to wyte after
the same sort: For, if the necessitie and vnablenesse doth ex-
cuse them that be of age, why shoulde young infanties be more
vnercusable, which haue yet a more reasonable excuse, then
they that be of yeres can haue: For, when they dye being lit-
tle ones, either in their mothers belly, or out of it, was it long
of them that they were not baptised.

Wath God concealed a greater hatred againt those poore
saely infanties, which are onely infected with originall sinne,
than againt them which being of age, haue besides originall
sinne, ten hundred thousande talentes weyde of their owne
adnaill sinnes: Although the baptisme of water were as ne-
cessarie vnto saluation, as ye do make it: yet if there be some
exception for the one, by what right or reason shoulde it be de-
nied vnto the other, when the cause and excuses be a like?

But we must weigh and marke, that in Saint Augustines
time, there were many that had not the Sacramentes in such
estimation and reuerence, as they ought to haue them. As in
these our dayes we see, that some folke do attribute to much
vnto them, that they make of the visible signes, and so,
rutable elementes, a Iesu Christ, and an ydoll: and some a-
gaine, do take them but for bare signes, without any vertue
or efficacie, esteeming them no more then they esteeme the
common badges or cognisances that the seruantes of some
housholdes weare, for to declare what Lordes or masters they
doe serue.

And in this thing the Anabaptistes erred aboue all other:
not onely in this, that they would be baptised againe, but

what moued
Saint Au-
gustine to
wyte as he
did of churche
not baptised.
Some make
an ydoll of the
sacramentes.

Others
make none
account of
the sacra-
mentes,
wherein the
Anabaptistes
exceeded.

A breefe Confession, with a confutation

highly in that, that they doe bitterly condemne the baptisme of young children, and will haue it to be deferred, till they come to yerres of discretion, whose doctrine is no moze to bee allowed, then the doctrine and opinion of them, that doe affirme that young infants that dye without baptisme, are eueralstingly banished from the kyngdome of God.

For, sith that the infants are sanctified by the holy spirite of God, beying washed in the blood of his onely begotten sonne our Saviour Iesu christ, and comprehended in the covenant that he hath made with vs and our faide, by the vertue and efficacie of which covenant, beying confirmed by the bloodshedding of the onely begotten sonne of God, we looke onely to be saved: why should the seale of this eueralsting Testament be denied vnto them now, moze then it was to the children of the Hebrewes? Because he saith that they doe not beleue, nor be able yet to make any profession of their faith.

What if I should reason after this sorte: without faith it is impossible to please God, but little infants and babes doe please God, in so much, that our Saviour christ, rebuked them that would not suffer them to bee brought vnto hym. I might then conclude that they haue faith, though they cannot yet declare it outwardly. And Saint Augustine doth plainly saie, that they haue faith, whose wordes are these. *Infantes habent fidem, propter fidei sacramentum.* The little infants or children, haue faith, because they haue the Sacrament of faith.

As then the children of the Hebrewes were circumcised in their infancie and childhode, & after wardes were brought vp in the knowledge of the Name of God, and in his true religion and worshipping: so it is becomensul that the infants and children of the Christians, be baptized, and receaue the seale of the eueralsting covenant. (For, sith that by the faith of the parentes, though but one of them did beleue, they are sanctified) & after wardes, that they be brought vp in the true religion of Christ: As it appeareth that it was doen in the olde nunci-ent catholike church, wherof confirmation did come, that children after certaine yeares, were presented to the Bishop, and rendering an accompte of that faith of theirs (whiche their parentes

Genel. 22.

Hebr. 11.
Math. 19. 14.
Marke. 13.
Luce. 18. 15.

August.
Epist. 23.

1. Cor. 7.

Wherof confirmation did come.

parentes or frændes in baptisme professed, to haue them baptized therein) haue handes layde on them: whiche is nothing els, but prayer made for them, so saith Saint Augustine, *Quid enim est aliud manum impositio, quam oratio super hominem?* For what is laying on of handes els, but prayer ouer a man?

Aug. de bap.
cont. Don. li. 3.
Cap. 16.

Whiche thyng is now turned among the Papistes, to be one of the Sacramentes to make by the number of their five fained Sacramentes, yea, and such a Sacrament they affirme it to be, that it is greater then Baptisme, for this they write them selfe in their owne booke. *Sacramentum confirmationis, dicitur esse maius baptismo, quia à dignioribus datur, et in digniora parte corporis.* That is to saie, the Sacrament of confirmation, is said to be greater then the Sacrament of baptisme, (and afterwarde the cause is added), because it is geuen of woorthier persons, and in the woorthier parte of the bodie, here we maye easely see, an heresie of Donatus, maintained by the Papistes, which will haue Sacramentes to take their force and authoritie in respecte of the person that ministrerth it, not onely the maister of sentences, saith this, but also the decree confirmeth that doctrine. Melchiades, an author of the Papistes, and a Pope, saith, *Sacramentum manus impositionis, sicut nisi à maiori bus perfici non potest; ita et maiori uirtute uiuere uenerandum est et tenendum.* The Sacramente of laying on of handes, as it cannot be made, but onely of the greater, so is it to be woorthipped with greater reuerence, and so to be defended.

Lib. 4. distin.
7. cap. 2.

The Papist
doth openly
mainteine an
heresie of
Donatus.

Melchiades.

This is a verie strange religion, that a drop of grace, enchaunted and conured, with imbolding of a fewe wordes, to be compared to Christes sacrament, presented befoze the iuster sanctified by the woode of God. But this is their manner, to depraue Gods lawes, & dignifie their owne. I marueile what anathemistie they haue to make this a sacrament, for I am sure, that none can make a sacrament, but he that can geue power, strength, and vertue to it, but the Pope can geue no power, strength and vertue, to it, therefore he cannot make a Sacrament, for we are not makers, nor consecrators of sacraments, but ministrators. Saint Augustine saith, *Accedat uerbum elementum, et fit sacramentum.* Let the woode come to the element,

Oyle for a
Sacrament
more fit for
Sallet.

Math. 15.

An argument.

Aug. in Joh.
tract. 20.

and

A breefe confession, with a confutation

and it is made a sacrament. Here I consider two things, that a sacrament consisteth of the worde, and the element: now let them shewe mee the worde for their sacrament of confirmation, that it maye bee put to the elements, but here they are dumbe.

whereto the
papistes haue
brought the
order of con-
firmation.

To speake further, howe they haue brought this order of confirmation (whiche at the beginning was ordained, as you haue heard before, for good purposes) to toys, trifles, and gelowages. As Oyle, to grease them: Spittle, to poyson them: Salte, to drie them vp: Bandes aboute their neckes, to choke them: Tapers burning in their hands, to consume them: with a number of other toys, and superstitions, of them deuised, without any foundation or warraunt in Gods worde.

Wherfore I perswade my selfe, that rather sonde Purges haue inured them, then conscience or reason perswaded them. Scriptures haue thei none, but the same condemne them: nor godly fathers any, but the same be against them.

Obiection.

But now come againe to some other of the Anabaptistes saynges and obiections, that they bring against the baptisme of infants: we doe not reade (saie they) that the Apostles did baptize any childezen, in those families & householdes whith they did baptize. Howe coulde it then be, that they had baptized the whole householdes, as they them selues do write that they did, if they had left the childezen that were in them (if at least there were any) unbaptized? Are not the childezen part of the household? yea, are they not rather the chiefe parts of the household? Isaac was so of the household of Abraham, that for his sake, Isaac with his mother, was dyen out of the doore, and cleane put awaie.

Answer.
Actes. 16.
1. Cor. 1.

Sec. 11.
Sec. 12.

This the
Spoken I was
baptistes can
not abyde.

If then the Apostles did baptize the whole householdes, as they them selues doe testifie, without all doubt, they baptized also the liue infants that were in them. For, as in the olde lawe, when any stranger forsaking his Idolatrie, would be ioyned vnto the people of God, & professe the same religion that they professed, both he, and all his men childezen were circumcised, were they neuer so young: so in the Apostles tyme, and many yeres after, when any were conuerted vnto the faith of christ,

not

not onely they, but all their whole householdes, both olde and yong, were sealed vp, with the seale of the people of God.

The holy Apostle saith: that any man, that hath not the spirite of Chyriste, the same is none of his: Whereby it foloweth, that whosoener hath the spirite of Chyriste: the same is one of his: And againe, that any man whiche is Chyristes, the same hath his spirite: But the litle infantes & children of the chryistians, not only as soone as they be bozne, but also as soone as they beginne to liue in the mothers belly, are Chyristes: that is to saie, they pertaine vnto Chyriste and vnto his kyngdome, as he hath plainly declared vnto vs, by the example of Iohn Baptiste, Ieremie, and of many other.

Rom. 8.

In argumēt.

Luke. i.

Ierer. i.

Wherefore, I doe conclude, that they haue his spirite, and that they ought to be baptized. For Saint Peter saith, can any man forbid water, that these should not bee baptized, whiche haue receaued the holy ghoste, as well as we? With then that yong children, haue the spirite of Chyriste, bicause that they are his, who but Antichyriste will forbid them to be baptized?

Actes. 10.

It is to be noted then, that in Augustines tyme, many were excedyng negligent about the sacramentes, which thing, hath caused the auncient fathers, to magnifie the same so muche. And therefore, they that did come after them, not considering the causes why they had doen so, did take the woordes rashly, taking no heede to their figuratiue and hiperbolicall speeches, wherby it did come to passe at length, that they did make plain ydols of the sacramentes, as though the vertue of our sauour Chyrist, and the whole efficacie of our religion should consist in the visibible and corruptible elementes or signes.

what caused the fathers to magnifie the Sacraments so muche.

How at length they that vnderstoode not the fathers, did make platne ydols of the Sacramentes.

There were many among them, that had receaued the Gospell, whiche did deferre to be baptized till the very houre of their death, some of them doying it by negligence, and some againe, bicause that they were perswaded, that in baptisme, all the synnes that could be in man, should be washed a waie, for this cause, they taried as long as they coulde, that so they might depart out of this life, cleane and pure from all synnes: yea, many (whiche thing was woyle) did take, vpon that hope, the greater boldnesse to synne. Which thing did moue S. Chri-

aine opinions of fanatic men.

V. s. softome,

A breefe Confession, with a confutation

Chrysost. in
Epist. ad Heb.

sofome, & also Basilius Magnus, to write very sharply against their maner of doyuges, and to rebuke them that dye so, very soze.

Historia
Tripartita.

De conse.
distinct. 4.

As they then that were of age, did deferre and prolong their baptisme: so it is not to be doubted, but that thei did the like in their owne children, for the causes aboue rehearsed. And therefore it is no marueile, if Saint Augustine, or any other in his name, whosoener he be, hath written and spoken this of baptisme, for to redresse suche faultes, negligences, and opinions, and for to stirre and moue the christians to do better their dutie in that point, as well for themselves, as for their children. For this cause it was also ordained in the aunient catholike churche (for, as the ecclesiasticall histories doe testifie, they baptized but once in the yere, in Thessalia, where it came to passe that many dyed without baptisme) that baptisme shoulde be ministred twice in the yere, that is to saie, at Easter, and at Whitsontide.

Pelagiana.

Originall
sinne.

Where might be yet an other cause, that did moue this author to speake after this fashion. He did see, that many were infected with the heresie of the Pelagians, which did attribute litle or nothyng vnto the grace of God, and as they regarded nothyng originall synne, so thei did wonderfully magnifie and extol the strength and power of man. Wherefore thei had also baptisme in smal reputation. And therefore that hee might the better shewe, and put before our eyes, the nature of originall synne, and so moue men to haue the Sacramentes in better estimation and reuerence, he doth declare that though the litle children, haue yet no actuall synne of their owne, not withstanding, they be not without synne that deserueth death, & euerslastyng damnation, because of their corrupted nature, whiche thei haue, as it were, by right of inheritaunce, drawn of their fathers, and mothers, in their conception and birth.

Gulielmus pa-
risiensis in lib.
Summa de vi-
tutibus & virtut.

Wherefore, it was well sayde of one Gulielmus, that a man is in suche maner conceived in the wombe, as if a man should fall into a mterie dape, and stony place, and so shoulde both be drowned, be arayed with myze, and also be hurte: So (saith he) by originall synne we are drowned, into the darke-
ness

nesse of ignorance: we are defiled with lustes and concupiscence: and we are wounded, in our powers and faculties of the mynde, to doe any good. For, they haue both been concealed, and bozne in synne, and can be none other, but such, as the full offspring & originall is. For, that is bozne of flesh, is flesh. What can be cleane, that cometh of an uncleane seede. A wolfe can engender none other, then a wolfe, noz yet a Serpent, any other, then a Serpent. And as we doe not let to hate yong whelpes of a Wolfe, though they haue yet killed no shepe, or the yong ones of a Serpent, though they haue not yet cast out their poyson, because of their woluithe, and poysoned natures: So we must iudge, that God hath no lesse occasion, to hate and condemne vs, euen from our mothers wombe, because of our peruerse and malitious nature, that is engendered within vs.

And that we might the better vnderstande, that suche corrupted and peruerse nature, is in the children and yong infantes, euen from their mothers wombe, the holy ghost doeth testify vnto vs, by the mouth of the blessed Apostle Saint Paul, that they are also subiect vnto death, whiche is the first fruite and rewarde of synne.

Whosoener was then author of this booke, he had a good cause to aggrauate or set forth to the uttermost, this naturall corruption, and to saie, that not onely they that be of age; but also the very infantes and children, are euen from their mothers wombe, guiltie of euerlasting damnation, when they die without Baptisme, if he doe vnderstande by it the grace and mercie of God, and the poureing that we haue in the blood of our saviour Iesu Christe, whiche by baptisme is signified and represented vnto vs, and also communicated vnto the chosen and elect of God.

And verely I thinke that he did so vnderstande it. For, if he will, after the rigour of the letter, take there, baptisme for the visible signe and outwarde ceremonie, I would in no wise hold with hym, although that he alledgeth no sufficient authorities of the scriptures, for to proue and confirme this saying of his, which is both so rigorous and so repugnant vnto the goodnesse and

grace

Psal. 51.

Iohn. 3.

Iob. 14.

Rom. 5.

A breefe Confession, with a confutation

grace of God, as it hath been already sufficiently proued: But I doe rather iudge, that he doeth vnderstande by baptisme, the vertue and efficacie of the blood of Christe, which is signified and represented vnto vs, by the visible signe and outward ceremony: wherby, neuer thelesse is signified and comprehended all the whole vertue of the true baptisme of Christe, after the phrase and maner of speaking, that the Scripture is wont to vse. For in it the signe and the figure, are many tymes taken for the thynges, that are signified and represented, bicause that the Scripture doeth mooste chiefly speake vnto the faithfull, which do not receiue the sacramentes in vaine, without the spirituall thyng, that is represented by them: And therefore the Apostle saith: all ye that are baptized, are apparelled, or clothed with Christe.

Simon Magus was baptized outwardly by Philip, and yet I doe not beleue, that euer he had put on our sauour Christe, and that he was apparelled with him. Neuerthelesse, S. Luke, who hath written the historie, saith that he did beleue, vsing the common phrase and maner that men doe vse commonly, speaking of thynges as they doe appeare outwardely, and leauing the iudgement of the hearte vnto God. Which phrase and maner of speaking, is also customably vsed in the Scriptures. And therefore Saint Augustine, and other aunient writers doe expounde this place of Saint Luke after this sort and maner: he did beleue, that is to say: he did sayne him selfe to beleue.

Now, these thynges being diligently considered and weighed, all men may easily perceyue, what ought to be the right vse of the Sacramentes, what ought to be the true baptisme, and the true regeneration, or new birth of man. Which, if they do once vnderstande perfectly and well, they shall be no more in doubt, nor yet in any perplexitie, touching the litle infants and children, that dye without baptisme, but will leaue them in the handes of God, and commit them to his bounteous goodnesse and mercie, and so endeouour them selues, that they them selues may be of the number of the faithfull, & the children of the euerglasting Testament, wherein god hath promised

The signe & the figure manye tymes are taken for the thynges that they doe signifie.

Gen. 17.

Exod. 12.

Gala. 3.

Rom. 6.

Actes. 8.

Why Luke saide Symon did beleue.

How Saint Aug. & other aunient writers expounded this place of the. viij. of the Actes.

What mooste and commonditie doth come to them that are persuaded in this doctrine.

Gen. 17.

mised that he will be our God, & the God of our seede after vs.

If they do so, they may be sure that God wyll, (according to his promise) saue them and their childe, though he taketh them away in the very mothers belly: or before that they can receive the outward and visible baptisme, which is but a signe of the spirituall and inward washing, where with God is able him selfe to baptize the young infantes & childe of his faithfull seruantes, as soon as they begin to liue in the mothers wombe.

Againe, they shall (if they be once brought to this poynt) espie out the deuillish and abhominable error of them that did cary their styll bozne childe into idols, for to obteyne life vnto them, as to our Ladye of Ipswich, and to our Ladye of Walsingham, to Ioseph of Aramathia, to Saint Roche, and to such other.

what many
foolish peo-
ple vsed to
do, in caryng
their childre
to ydols.

It ought to suffice nowe at this tyme, that the soule of our sauour Iesus Christ, is deliuered from the paynes of the vnguencheable fire of hell, and the poore seely soules of the christians that dye in the Roode, put out of pickpurse Purgatorie, and brought into the heauenly rest, and that the wofull prison that the papistes did bulde for the poore childe and infantes of the faithfull, that be styll bozne, or dye without baptisme, is quite ouerthrowen, to their owne shame that deuised the place, and to the comfort of the seely infantes in the euertlasting habitation: so that in despite of all popish heartes, there shall remayne no more, but heauen and hell, as it is sufficiently declared vnto vs by the wordes and example of our sauour Iesu Christ.

Reuel. 14.

Iohn. 5. 11.
Eccle. 3.

All these god benefites haue we gotten by Christs precious death, bloodshedding, and buryall: such comfort I say, that tongue can not expresse: such god, that heart can not conceyue.

Luke. 16.
Luke. 27.
1. Cor. 2.

Full well spake Barnarde. *Traditus est enim propter peccata nostra, nec dubium, quin potentior & efficacior sit mors illius in bonum, quam peccata nostra in malum.* Christe was deliuered, and suffered for our sinnes, doubtles, his death was stronger, and more effectuall in goodnes (towards vs,) then our synnes was in euill.

Barnardus in
annunciations
Marie. Ser. 1.

Rom. 5.

2. 14.

euill.

A breefe Confession, with a confutation

euill. For he hath vanquished death, Sathan the deuill, and all the whole power of hell.

The .xj. Chapter.

¶ VVhat comfort we haue gotten by Christes rising from death againe.
And that it shoulde be vnto vs as a glasse in this life. &c.

The thirde
day he rose
again from
death.
Rom. 4.



1. Cor. 15.

we do part
our saluation
betweene
Christes
death & his
resurrection.

Gala. 3.

1. Pet. 1.

¶ Ad did rise againe most gloriouſly and triumphantly on the thirde day, for our iustification. For as Saint Paul saith, he was deliuered for our sinnes, and rose againe for our iustification: meaning thereby, that as by the death of Christ, sinne is take away, so by his resurrection or rising againe, righteousness is restozed vnto vs. For, if he had not risen againe, it had been an euident signe or token, that death had gotten the victorie of him, and that hell had swallowed him vp, as the other childzen of Adam. Solue if death had vanquished him, and not he death, we should haue remayned still in our sinnes, and also in death.

And againe, howe shoulde he by his death haue deliuered vs from death, if he him selfe had been vanquished and overcome? How should he haue gottē vnto vs the victorie, if he him self had been ouerthrowen in the battaile? Therefore, we doe so parte the whole matter of our saluation, betwene his death, and his resurrection, that as we doe beleue, that by his death, synne is taken a waie and abolished, and death vanquished and ouerthrowen: So by his resurrection, or rising againe, righteousness is restozed, and life giuen vnto vs againe. And therefore it commeth, that although we haue our full saluation in the death of Christ: for, by it we are reconciled vnto God: satisfaction is made vnto his righteous iudgement: the curse is taken a waie, and all the whole penaltie paid: yet it is not said, that we are begotten againe by his death, vnto a liuely hope, but by his resurrection from the dead, to enioy an inheritaunce, immortall and vndefiled, and that perisheth not.

As then the resurrection of Christe, whereby he did rise againe

againe most gloriously from death, in the selfe same body that he toke in the virgins wombe, of whom he toke his undesired substance, and in the which he did suffer a most bitter death for vs, which was taken downe from the crosse, and layde in the graue, is an infallible and most sure token and signe of his diuine vertue and power, and of his triumphant victorie that he hath gotten against death, Sathan the deuyl, and against all the whole power of hell: for it was his office to swallowe vp death: who coulde do that but life it selfe. It was his office to ouercome sinne: who coulde do that but righteousness it selfe: It was his office to vanquish the whole power of the enimie, worlde, and flesh: who coulde do that but an absolute power, of him selfe?

The fruites of Christes glorious resurrection.

The office of Christ our Saviour,

So this is a full certifying, and a most certayne assurance vnto vs, that we shall rise againe with him. For as when we see with the eyes of our faith our saviour Iesu Christe rise againe from death, we doe see hym as a noble and valiaunt captain, and as a most victorious kyng, lead synne, death, Sathan the deuill, and all the whole power of hell, captiues before hym, as all vanquished, beaten downe and ouerthrowen, so that they can haue no more power vpon the elect and chosen of God, that beleue in him, then they haue had vpon Iesus christ hym selfe.

Rom. 6.
Coloss. 2.

1. Cor. 15.
Hoka. 13.

So doe we see our flesh rise againe, with his flesh, like that our flesh that he toke vpon hym, in the which he suffered, and did beare the terrible iudgement and curse of God, dying in it a most opprobrious and shamefull death for our sinnes, is triumphantly and victoriously risen againe from death, in him death and all other enemies being utterly discomfited and put to flight.

Deut. 21.
Galat. 3.

1. Cor. 15.

And for this cause our saviour Christe, is called the first fruites of them that sleepe, and the first borne of the dead: not because that he hath been the first, that hath been raised vp againe among men. For, many haue been raised vp againe before hym, as wel by himselfe, as by his Prophetes: but because that he is the first, and he only that is risen againe, by his owne diuine vertue and power, and which is the offering, original, and

Coloss. 1.
1. Cor. 15.
How Christ is the first fruites of them that sleepe.
Iohn. 12.
1. Reg. 17.

A breefe confession, with a confutation

Iesus christe
hath taken a
pledge of vs,
and hath left
vs one.
Actes. 2.

and fountaine of the resurrection and life of all other that dye,
and are raised vp againe in hym, and by hym.

And for a better confirmation and sealing vp of this hope
in our heartes, he hath geuen vs a pledge, and taken one of vs.
Because he would not leaue vs in any doubt, he hath taken
our flesh, and hath bozned it vp into heauen, where by we are
already put in full possession of it, and are set downe with hym
in the heauenly seates.

Ephes. 1.
Rom. 8.
Gala. 4.
1. Peter. 1.
2. Peter. 1.
Iohn. 7. 2.
1. Cor. 15.

On the other side, he hath geuen vnto vs his holy spirite for
an earnest peny, for to seale vp his promises in our heartes:
whiche doeth testifie vnto our spirite, that we are the children
of God. With then that we are the children of god, and haue his
diuine and heauenly seede in vs, we ought not to doubt, but
that our saviour Christe hath made vs partakers of his diuine
nature, as he would be partaker of ours, and would be made
man, to make vs Gods: that is to say, heauenly and spirituall.
As then the Corne that is sowed in the ground, dying in it,
bzauncheth and taketh roote, and then commeth forth, and
groweth, and doth at length bzyng forth fruite: so are we most
sure, that when we die, and are layde in the ground, we be as
sowed, and that we shall bzaunche and rise againe immortall
and incorruptible, sith that we cary away with vs the grayne
or seede of the holy spirite of God, whiche cannot dye. And al-
though our flesh shall corrupte, yet the spirite of God shall be-
liuer from corruption this bodie, which shall be raised vp againe
by the diuine hertue and power of hym that hath raised vp our
saviour Christ, who shall viuifie and quicken againe our mor-
tall members.

Thessal. 3.
Coll. 3.
Rom. 6.

And whiles that we are yet in this mortall life, we muste
to the vttermoste of our power, expresse this faith and beleefe
that we haue in the resurrection of Christe, and of our rising
againe thzough hym, in our conuersation & liuyng, walkyng
still in a newe life; which in this woꝛlde, is to rise againe with
Christ, as Saint Paule testifieth, sayng, We are buried with
hym by baptisme, for to dye, that likewise, as Christe was rais-
ed vp from death by the gloꝛy of his father, euen so we should
also walke in a newe life. For if we be graff in death like vn-

to hym, euen so must we be in the resurrection.

These wordes shal the eassier be vnderstanded, if we will consider and marke, that the whole life of our sauour Chyriste ought to serue vs in steede of an Allegorie, wherby we should make our selues consozmable vnto hym spiritually, in those thynges that haue been truly and really, or in very deede fulfilled in his body, and can in no wise be fulfilled in ours. As for an example: our sauour Chyriste hath been conceaued by the holy ghoste, bozne of the virgine Marie, he hath been crucified, and put to death, he did rise againe the thirde daie, and ascended into heauen. All those thynges cannot be perfozmed nor fulfilled in our bodie, as they were in his. But let vs endeavour our selues, that our spirite or inwarde man, maie be fashioned and made consozmable vnto hym in these thynges.

Our bodie is conceaued and bozne in synne, not by the holy Chosse, nor in the wombe of a virgine, as our Sauour Chyriste was, but they are conceaued by the carnall copulation of man and woman, and of corruptible seede. That wee maie therefore be consozmable vnto hym in this point, let vs come vnto his true Church, and beleue his gospell. And when we be in the true Church of Chyriste, whiche is both our mother, and a chaste virgine, wee shalbe conceaued and begotten in it, by the vncorruptible seede of the worde of God our heauenlie father, and by the vertue of his holy spirite, and shalbe bozne againe the childe of god, and made newe creatures, we shall put of the olde man, and put one the newe, bearyng the image of the newe Adam, whiche is Iesus Chyrist, as we haue bozne the image of the olde Adam, and of the man of synne.

After that we be thus conceaued by the holy ghoste, and bozne of a virgine, which is the true Church and spouse of our sauour chyrist, the residue of our life must also be consozmable vnto the life of our sauour chyrist, as our spirituall conception and birth is. We be not crucified and put to death, as he was: but we learne of him to beare the Crosse with hym, and to be crucified vnto the wo:ld, that the wo:ld may be crucified vnto vs, as Sainct Paule writeth of hym selfe. But to be crucified and dead vnto the wo:ld, is to be crucified and dead vnto sinne.

I. s.

And

Howe we ought to practise the whole life of Chyrist in our selues.

Psal. 51.

Iob. 14.

3 spirituall conception and birth.

1. Pet. 2.

Galar. 4.

Ephc. 5.

Iohn. 3.

Ephc. 4.

1. Cor. 15.

2. Cor. 12.

Ephc. 5.

Gala. 6.

Galar. 5.

What it is to be crucified

to the wo:ld,

A breefe Confession, with a confutation

Rom. 6.
what it is to
be dead vnto
sinne.

Rom. 6.
Ephc. 4.

1. Tim. 5.
Reuel. 3.

Math. 8.

Coloss. 3.
Rom. 12.
Ephc. 6.
Math. 3.

Howe we do
dye with our
Saviour
Christ.
Howe we do
rise with
Christ.
Phil. 3.
Coloss. 3.

The signifi-

And to be crucified and dead vnto synne, is to forsake synne, to haue no moze acquaintaunce with it, and to be no moze a seruante vnto it, then the dead bee wonte to serue the liuyng. For, as the dead hath no moze to doe with the liuyng, but are separated from them: so thei be dead vnto the woꝛld, that haue forsaken it, for to serue the liuyng God, and that will not fashion themselues after it, nor walke after the flesh, and the concupiscence of it.

Now, it is vnpossible that they that be thus dead vnto the woꝛld, should not liue vnto God, and that the woꝛld should not be dead vnto them. As contrariwise, thei that liue vnto the woꝛld, and the woꝛld vnto them, they are dead vnto God. As Sainte Paul hath witten of the widowe that liueth in pleasure, sayng: that widowe that liueth in pleasure, is dead euen yet aliue. Bicause she liueth vnto the woꝛld, and is dead vnto God, that was the meanyng of our sauour Christ (when he saide to the yong man, that would goe and burie his father, let the dead burie their dead, folow thou me) whē we die then vnto the woꝛld, we rise againe vnto God.

Againe, wee practise spiritually in vs, the example of the death of Christ, when we doe mortifie our earthy members, when we offer our bodies a liuely sacrifice vnto god, when we doe staie with the swoꝛde of Gods woꝛde, and also burne with the fire of his spirite, our concupiscences and carnal affections, whiche are the brute beastes that we sacrifice vnto God, that the offerpyng and sacrifice of our bodies may be reasonable.

Therefore we dye with our Saviour Christ, when we do kill and mortifie our olde Adam: we doe also rise againe with hym, when we doe put on Iesus christ, and be apparelled with hym: when we serue to righteousness, and despise this woꝛld, with all the pompe and pride thereof, hauyng our myndes and conuersation in heauen, where we doe seeke for our sauour Iesu Christe, sitting on the right hande of God the father.

The Apostles, and specially Saint Paul, doe teache vs, that we ought after this maner, to apply and set besoze vs the death and resurrection of our sauour Christ, of a liuely image and paterne of the Christian and spirituall life; And do declare
vnto

unto vs, that baptiſme is a ſacrament of all theſe thinges. For, the water that is polvred vpon vs in baptiſme, it is firſte and ſoꝛmoſt vnto vs, a certificat, ſigne, token, and ſeale of the free remiſſion and ſozgeuenesse of our ſinnes, and of the holy ghoſt, who is the liuely water, that waſheth and cleanſeth our conſciences from ſynne, as the viſſible water doth waſhe away the filthines of the body.

cation of
baptiſme.

what the
ſignification
of water is
in our bap-
tiſme.

Moreover, it is a ſacrament of repentaunce, which teacheth vs, that as the water doeth come vpon vs, as it were ſoꝛ to co-
ner and ouerwhelme vs: ſo it behoueth that our olde man of
ſynne be dꝛowued, as Pharao, and the Egyptians were dꝛow-
ued in the red Sea, and that we muſt be buried with our ſau-
our Chriſte.

Exod. 14.
Rom. 6.

But in this, that the water doth not remaine ſtill vpon our
heades, noꝛ yet dꝛowne vs, it is thereby ſignified vnto vs, that
the repentaunce and moꝛtifying that god doeth require of vs,
is not vnto death; but vnto life: ſo that by death, he maketh vs
to enter into life, as the childꝛen of Iſraell goyng thꝛough the
red Sea, were bzought out of ſeruitude and boundage in to a
goodly libertie: And as our ſauour Chriſt did by his death and
croſſe enter into the gloꝛy of his father.

Exod. 14.

Luk. 24.

And ſo, the grace and mercie of God, are not only repreſen-
ted vnto vs in our baptiſme: we are not onely by it grafted in
his Teſtament, and receiued into his church; but alſo we haue
there, the ſacrament of the death, buryng, and reſurrection of
our ſauour Chriſt, and of our death, buryng, and reſurrection
with hym. We haue alſo there, repentaunce, and of remiſſi-
on of ſynnes, and the ſumme of the whole doctrine of the Gos-
pell, and alſo a liuely image of al the whole chꝛiſtian life, prea-
ched vnto vs.

what a large
doctrine our
baptiſme
doth preache
vnto vs.

But to come againe to our purpoſe: After that our ſauour
Chriſte had by manye tokens and ſignes, declared that he was
truely riſen againe (ſoꝛ he was by the ſpace of .xl. daies after
his reſurrection, alwaies conuerſaunt with his Apoſtles and
diſciples, eatyng and dꝛinkyng with them, and bidding them
to handle and feele his body, and ſoꝛ a further pꝛoofe oꝛ trial, to
put their fingers into his woundes, that they might bee in no

Actes. 1.

Luk. 24.

Iohn. 21.

1. Cor. 15.

Iohn. 20.

I. y.

doubt

A breefe Confession, with a confutation

Actes. 1.

doubt, but that it was the same selfe body, that he died and was buried in.

The. xij. Chapter.

OF Christes ascension into heauen, and how it is saide that he sitteth at the right hand of god, &c. And after what maner he is here amongst vs.

He ascen-
ded into
heauen,
Actes. 1.



AND he did most triumphantly in the sight of al his Apostles and Disciples, ascende vp into heauen, where a clowde receaued hym vp out of their sight: the Angels testifying that as he was taken vp from vs, into heauen, so he shall be seene come againe at the dreadfull daie of iudgement, when he shall, being accompanied with his holy angels, come downe to iudge both the quicke and the dead.

Ioh. 14. & 16.

In the meane season, we must not thinke, though he hath taken the reall p[re]sence of his body away from vs, that therefore he hath forsaken vs, or that he doth not assist, ayde, and helpe his chosen and elect, as long as they be pilgrimes and strangers here in the earth. For, according to his promise, he is alwayes with vs vnto the wo[r]ldes ende. Which thing must be vnderstanded of his godly power, and inuisible grace.

August. in
Ioh. tract. 50.

So doeth Saint Augustine saie. *Secundum presentiam maiestatis semper habemus christum.* According to the p[re]sence, or as he is God, we haue alwayes christ with vs, againe he saith in the same place. *Nam secundum maiestatem suam: secundum prouidentiam: secundum ineffabilem et inuisibilem gratiam, impletur quod ab eo dictum est, ecce ego vobiscum omnibus diebus: usque ad consummationem seculi.* That is to saie in englishe, as concerning his diuine maiestie: his prouidence: his inestimable and inuisible grace, these wo[r]ds are fulfilled that were spoken by hym, beholde, I am with you all the daies of your life, vnto the wo[r]ldes ende.

Ibidem.

For as touching his humanitie, or manhode, he is absent from vs, and will be to the wo[r]ldes ende, vntill he shall be seene visibly of all fleshe to come againe, thereto accordeth S. Augustine, saying, *Secundum presentiam carnis, recte dictum est discipulis suis, me autem non semper habebitis.* According to the p[re]sence of his fleshe, or body, it was rightly and truly saide vnto his

In Ioh. 14. 50.

his disciples, in that you shal not haue alwayes: For it is to be noted, that as he is both God and man, so touchyng his manhode or humanitie, that he toke in the virgines wombe; he is in all thynges like vnto vs (synne onely being excepted) as the holie apostle doth write, sayyng: he toke not on him Angels, but the seede of Abraham, that in all thynges he might be like vnto his bretheren.

Hebr. 2.

Heb. 4.

Barnarde in
cantic. Ser. 29.

As then he did hunger and thirst in the same body, & was subiect to all maner of infirmities, that we his bretheren are subiect vnto, (sinne alwayes being excepted) therefore Barnarde very pzetily sayde, Chyriste loued vs, *dulcor, sapienter, fortior*. Sweetely, in that he toke our flethe vpon him: wisely, in that he had no synne by takyng our nature vpon him: strongly, in that he vanquished Sathan, death, and sinne.

So hauing fulfilled the thynges that he toke it for, he dyd carryt vp into heauen, and there he sitteth in the same humane body, being nowe glorified and immortall, on the right hande of God the father Almightye, which is as much to say, as that he is exalted aboue the heauens, hauing receaued a full authoritie and power ouer all creatures, both in heauen and in earth, and raigning there in glorie with the father; yll his enemies he made his footstole. For, when we heare that Chyrist is set downe on the right hande of his father: we must put all grosse imaginations out of our mindes: We must be ware that we imagine not, that God the father is set downe as an earthly king, in some visible and materiall seate, and that Iesus Chyrist is set downe by him in another, as his son, or one of his princes and lordes.

Phil. 2.

Math. 28.

1. Cor. 15.

Hebr. 10. 12.

August. de
fide et simbo.

Againe, we must not thinke that God the father in his diuine essence, hath a right hande, and a left hande, with other humane limmes, as we see mortall men to haue: For, that were to fall into the heresie of the Antropomorphites: but rather we must marke that it is spoken by a similitude, being hoiorde of princes and kinges of the worlde. For, as a king doth commonly cause that man to sit by him, and at his right hande, whom he wyll most honour, and vnto whom he wyll geue most authoritie and power; so we do vnderstande by

This was
the heresie of
the Antro-
pomorphicites,
Similitude.

A breefe Confession, with a confutation

Phil. 2.

these wordes, that our Saviour Christe is exalted above all creatures, and that he hath power geuen vnto him, both in heauen and in earth, and that he raigeth with the father, hauing equall power with him.

August. de
agone christia.
cap. 26.

As, by the right hande of God, we may right well vnderstande with Saint Augustine, the place of felicitie and ioye, where our Saviour Christ both raigne now in glorie, with the holy angels, and with all the blessed spirites and soules of the chosen and elect of God: As contrarie wise, by his left hand, the state and condition of the reprobate, is vnderstanded and signified vnto vs.

Math. 25.

What it is to
sit on the right
hande of the
father.
Numb. 32.
Mich. 4.

Againe, it is not knowen to them that reade the scriptures, that to sit, is many tymes taken for to be in quiet, peace, and rest: as when Moyses saith to the childe of Gad, and of Ruben: Shall your brethren go forth vnto the warre, and ye sit here? Againe, in the prophete, Every man shall sit vnder his figge tree.

Luk. 1.

Actes. 3.

The trickes
of the deuils
like sophis-
trie,

The right
hand of God
taken two
maner of
wayes.

When we say then that our Saviour Christ is set downe, we do vnderstande, that he is after the paynesfull labours of this life, and the wofull death of the crosse, entred into a ioyfull and quiet rest, where he shalbe, touching his humanitie and manhode, as lord and head ruler of all creatures, both in heauen, and in the earth, vntill the time that all things, which God hath spoken by the mouth of all his holy prophetes since the worlde began, be restored againe, as the holy Apostle saint Peter doth testifie vnto vs in the Actes.

For a better vnderstanding of the whole matter, and also that the ignoraunt and simple persons, may the better auoyde the subtil trickes of the deuils Sophistrie, which is wout to daill the eyes of the vnlearned, with this e like argumentes: The right hand of God, is taken for his almightie power: but his almightie power, is, & can be euery where: Ergo, sith that Christ touching his manhode, is on the right hand of God, the humanitie or manhode of Christe can be euery where. It is to be noted and marked, that the right hand of God is taken two maner of wayes.

First, by it the almightie power of God is vnderstanded,

as when Moyses doeth saie in his Canticle: Thine hande, Lozde, is gloriovs, thine hande hath all to dashed the enimie. And in the Actes of the Apostles, Saint Peter saith: him hath God lift vp with his right hande. In these places, and such like, the right hande of god, is taken for his almighty power, wherewith he did ouerthrowe that cruell tyrant Pharao, and also raised vp his sonne Iesu Chyriste from death, exaltynge hym aboue all creatures.

Exod. 15.

Actes. 5.

1. Peter. 5.

Phil. 2.

If we shoulde saie that our Saviour Chyriste, touching his manhode, doeth sit on the right hande of God, beyng taken in that sence and signification, and that therefore his glorified bodie can be euery where, and in all places, euen as satre sooz the as the almighty power of God doeth stretch or extende, then shoulde we be faine to confesse with that heretique Eutiches, that the body of Chyrist is deified or tourned into the godhead. For, it is against the propertie of any creature to bee euery where, or in mo places then in one at once.

Eutiches.

As we may gather of the argument that Didimus doeth make, for to proue the holy ghoſte to be true and naturall god, equall with the father and the sonne, and also a Creatour, and not a creature. If the holy Ghoſte (saith he) were one of the creatures, he shoulde haue a circumscribed or limitted substance, as all other thynges that be made. For, although the inuisible creatures are not comprehended within bondes and limittes, yet by the propertie of their substance they are limitted: but the holy ghoſte, though he be in many, yet hath he no comprehensible substance.

Didimus de spiritu sancto.

And Saint Basill writeth thus: The Angell that stode by Cornelius, was not all that present houre with Philip, nor the angel that spake to Zacharie fro the alter, did at the selfe same tyme fill his standyng or seate in heauen: But we beleue that the holy ghoſte was all at one tyme with Baruch in Iurie, and with Daniell in Babilon, and also that he was with Ieremie in the mserie doungeon, and with Ezechiel in Chobar. Wherupon he doth conclude, that the holy ghost is true and naturall God, equal with the father and the sonne, in deitie, power, and godhead.

Basilius de spiritu sancto. cap. 22.

A breefe confession, with a confutation

We may see then, that it pertaineth onely vnto God, and to no creature, whether it be in heauen, or in earth, to be euery where, or in mo places then in one at once. But I beleue certainly, that the body of Christe is a creature, not onely before his death and passion: but also after his ascending vp into heauen, and that it shall continue so for euer. Therefore it can bee but in one place at once.

The body of
Christe is a
creature.

The heresie
of Euanches
is now re-
newed by the
papistes.

And verely, I do maruile that the Pope catholikes doe not see, that they do by their doctrine vpholde & maintaine, that abhominable heresie of Euanches, who did affirme that the manhode of Christe was tourned into his godhead, so that he was no more both God and man, but onely pure and perfect God: his humanitie being cleane swallowed vp, and consumed with his Godhead. Whiche thyng, will they, nill they, they muste graunt to be true, if they will haue the body of Christe to bee euery where, or in mo places then in one at once, whiche is against the propertie of any creature.

Obiection.

But an obiection will they now make here, thinking thereby to fablinde all the simple and ignorant in the world. The Godhead and manhode of Christe (saie they) be so ioynedly ioyned together, that they cannot be separated one from an other: but that wheresoeuer the one is, there the other must be also: But the godhead of Christe can be euery where, and in mo places then one at once, Ergo, the manhode of Christe can be euery where, and in mo places then one at once.

The shame-
lesse heresie
of the pa-
pistes.
Math. 28.

This constantiall argumente haue they alwaies in their mouthes, in so muche that they be not ashamed to saie, that these wordes of our sauour Christe, beholde I am with you alwaies vnto the worlds ende, ought not only to be vnderstanded of his godhead; but also of his manhode, though any childe in the streete may easely see, that they speake directly against the meanyng of Christe, and against all the olde doctours of the auncient catholike churche.

August. in Io.
tract. 50.

Of whom, Saint Augustine saileth: When Christe did saie, ye shall not haue me alwaies with you, hee did speake of the presence of his bodie, for touchyng his maiestie, touchyng his power, touchyng his prouidence, touchyng his vnspeakeable
and

and inuisible grace, that is fulfilled which was spoken of him: beholde, I am with you alwaies vnto the woꝝdes ende. But touchyng his fleshe that the woꝝde did take, touchyng that, that he was boꝝne of a virgine, touchyng that, that he was taken of the Jewes, that he was crucified, that he was taken doꝝne, that he was woꝝnde in a shete, that he was laide in the graue, that he was manifested in the resurrection (his sayng is fulfilled where he saith) ye shal not haue mee alwaies with you. **W**herfoꝝe? foꝝ he was. **Foꝝ**, daies touchyng the presence of his fleshe conuersant with his disciples, and as thei accompanied him, with sayng, and not with folowyng, he ascended vp into heauen, and is not here. **Foꝝ**, there he sitteth on the right hande of the Father. And yet he is here. **Foꝝ**, he is not gone a waie touchyng the presence of his maiestie. **W**therwise, wee haue alwaies Chyste present with vs, touchyng his maiestie: but touchyng the presence of his fleshe, it is well saide: ye shal not haue mee alwaies with you. **Foꝝ**, the Church had hym fewe daies touchyng the presence of his flesh, now she holdeth hym fast with faith, the fleshy him not with her eyes. **W**his farre bee.

Act. 7.

What could be spoken moꝝe plainly then this is: Is there any childe in the woꝝlde, that is not able to perceaue by these plaine woꝝdes of sainte Augustine, that all that they doe is a mere iugling, and a manifest and open casting of mist befoꝝe the eyes of the poore ignorant and vnlearned people; but we will heare also that good auncient Father, Vigilus Martyr, who writyng againste that abhominable heretike Eutiches, whose disciples the Popetrholikes will bee, in despite of all mens heartes, doeth saie after this maner:

Vigilius Mart.
ter. cont. here,
lib. 1.

Whis was to goe vnto the Father, and to departe a waie from vs, to take a waie out of this woꝝlde, the humane nature that he had taken of vs. Beholde the miracle: Beholde the miserie of both the properties: the sonne of God touchyng his flesh doth goe a waie from vs, but touchyng his diuinitie hee saith vnto vs beholde, I am with you alwaies vnto the woꝝlde ende. **W**hen by and by after it foloweth: he is with vs, and he is not with vs; foꝝ, whom he hath left, and from whom he is

Is, gone

A breefe Confession, with a confutation

gone by his manhode, there hath he not left nor forsaken, touching his diuinitie and godhead. For touching the shape of a seruant, whiche he tooke awaie from vs into heauen, he is absent from vs, but touching the shape of God, wherby he departeth not awaie from vs, he is in the earth present vnto vs: yet not withstanding, both present and absent, he is one churche and the same vnto vs.

Here might I alledge Ciryll with many other of the ancient fathers, that doe agree with vs in this point: But these two authours shal suffice for to proue, that these words of our Sauour Churche: beholde I am with you alwaies vnto the worldes ende, can not be vnderstanded of the naturall presence of his flesh, but of his diuinitie and godhead onely.

Mat. 28.

¶ The. xiiij. Chapter.

¶ Christes humane body can be but in one place at once, and not in many and diuers places.

In answer to the objection that was made before.

Christes body can be but in one place at once.



Now will I come to their gate painted reason, where by they go aboute to proue, that whersoever the diuinitie and godhead of Churche is, there muste his manhode be also, because that they be so ioyntly ioyued together, that they cannot be separated one from another.

Fallacia accidentis.

But I entende (God willing) to proue not by naturall reason, by the Scriptures, and also by the ancient Fathers, that it is not the proprietie and nature of those thynges, that be so ioyntly ioyued together, that the one can not be separated from the other: that whersoever the one is, there the other must be also.

For, first and foremost the body of the sonne and light of his, are so ioyntly ioyued together, that the one cannot be separated from the other, yet it followeth not, that whersoever the light of the sonne is, there the body of the sonne must be also.

It goodly similitude.

Gen. 1.

And hereupon may I gather a goodly similitude, very pynite for our purpose. For as the sonne being in the element, according to the order that God hath appointed to him, is

his creatures, both with his light, refreſhe, comfort, quicken, and viuiſie all thynges here vppon the earth: ſo our ſauiour Chriſte Jeſus, who is the true ſourne of righteouſneſſe, beynge ſtill (vntill the tyme that GOD hath appointed) on the right hand of his father, touchyng his manhoode, that is to ſay, aboue in heauen, in the place of beatitude, felicitie and ioye, raigning there with the father, in coſquall glozy and maiesty, both continually aſſiſte, ayde and comforte his Church by his holy ſpirite, beynge alwaies preſent with his electe and choſen, by his diuine maiesty, prouidence, and miſſible grace, whom he doth not ceaſe throught his almightie power, the ſpirite beynge the worker of it, to fede ſtill with the whoſome foode of his moſt precious fleſhe and blood.

Aug. tract. 50.

And yet, as it were moſte noyſome and hurtfull vnto all the whole earth; if we had here belowe the bodie of the ſonne: ſo is it not expedient that the church and congregation of the faithfull ſhould haue Chriſte ſtill preſent here, touchyng his humanitie and manhoode. For, ſo ſaith he hymſelfe: It is expedient for you, that I goe hence, ſo, vntelle I goe a waie, the comforter ſhall not come.

Iohn. 76.

Againe, they can not deny, but that the eye and the ſight of it, be ſo ioyntly and inſeparably ioyned together, that as long as the eye is whole and ſounde, the one can not be ſeparated from the other: will they ſaie therefore, that the eye is in all places, that the ſight doeth reache too? Seneritie and mercie are in God ſo ioyntely ioyned together, that the one cannot be ſeparated from the other, and yet they that feele his ſeueritie, doe not feele his mercie, that is to ſaie, whom he doeth accor- dyng to his righteous iudgement puniſhe euerlaſtingly in hel fire, them doeth hee utterly baniſhe and put a waie from his bounteous goodnes and mercie. But now we will come to the Scriptures and worde of God. When our ſauiour Chriſte did talke with Nicodemus, where was hee touchyng his humanitie and manhood, in heauen or in earth? I am ſure that they will not ſaie that he was in heauen. And yet he ſaith: No man aſcendeth into heauē, but he that came downe from heauen, the ſonne of man that is in heauen. Were do we manifeſt-

A ſimilitude of the eye.

A ſimilitude of Gods ſeueritie and mercie.

Iohn. 3.

A breefe Confession; with a confutation

lie see, that the Godhead of Chriſte was then in heauen, and yet no man will ſaie, that his humanitie and manhoode was there. For, he did then in it talke with Nicodemus here vpon the earth.

John. 11.

Again, when Lazarus was dead, Chriſt being then away from Iurie, did ſaie to his Apoſtles: Lazarus is dead, and I am glad for your ſake that I was not there, that ye maye beleue. Chriſt at the ſame time that he ſpake theſe wordes, was in his humanity or manhoode conuerſaunte with his Apoſtles out of the lande of Iurie; that is to ſaie, farre fro among the Iewes, that ſought his death, and yet without all paradunture; he was in his Godhead preſent with Lazarus when he departed.

Math. 28.

When that Marie Magdalene came to the graue, to embalme the body of Chriſte, did not the Angell ſaie vnto them, *non eſt hic*, he is not here, he is riſen, as he ſaide; come and ſee the place where the lord was laide: And beholde, hee goeth into Galilee before you, there ye ſhall ſee him. here is plainly opened, that his humane nature was not in the Sepulchre, and at Galile, and doubtleſſe, his diuinitie and Godhead was both in the graue and at Galile too.

Fulgentius ad
thraſmundum
regem. lib. 2.

Wherefore that ancient father, Fulgentius ſaith: Chriſt being one and the ſame, is a locall man, of man (that is to ſaie, touching his manhoode that he tooke of man, he is contained in place) Who is God incomprehenſible, of the father, being one and the ſame, touching his humanitie or manhoode, was abſent from heauē when he was in earth, and leauing the earth when he aſcended vp into heauen; but touching his incomprehenſible and diuine ſubſtance, he was not abſent from heauen, when he was in the earth; nor forſaking the earth, when he went vp into heauen. And that hee might ſhew vnto his Apoſtles, that his humanitie or manhoode was locall; that is to ſay, contained in place, he did ſay: I go vnto my father, and vnto your father. Again, when he had ſayde: Lazarus is dead, he did adde by and by, And I am glad for your ſake, that I was not there. But declaring the incomprehenſibleneſſe of his diuinitie or Godhead, he did ſay, Beholde, I am with you alwayes vnto the worldes ende. Howe did he aſcende vp into heauen,

John. 30.

John. 11.

Math. 28.

heauen, but that because being the same, he is locall and true man? And howe is he alwayes with his elect, but that because being the same Christ, he is incomprehensible, and true God?

Whereunto Saint Augustine both agre, saying, Doubt not but that Christ being man, is there, from whence he shall come to iudge the quicke and the dead. Holde faithfully, and beare in remembraunce the chzistian confession, howe that he rose againe the thirde day, he ascended into heauen, and sitteth on the right hande of the father, and that he shall come from none other place, but from thence, to iudge the quicke and the dead, and that he shall so come, (the angelicall voyce testifying the same) as he was seene to go vp into heauen: that is to say, in the same shape and substance, vnto the which he gaue immortallitie, but he did not take away the nature of it, we must not thinke, that touching his shape and substance, he is euery where; for, we must beware that we do not so defende the diuinitie of man, that thereby we shoulde take away the veritie of his body. It is not conuenient nor meete, that the same that is in God, shoulde be euery where as God. For the infallible Scripture saith of vs, that we be in God, that we liue and mone in him, and yet we are not in all places as he is.

August. ad
Dardanum
Epist. 57.

Actes. 1.

Actes. 17.
1. Iohn. 4.

And a litle after he concludeth, saying, *Ne dubites, christum esse in aliquo loco celi, propter veri corporis modum.* Doe not doubt, Christe to be in some certaine place of heauen, because of the proprietie and forme of a verie body: for he had said a litle before: Christ, in that he is God, is euery where, or in all places: and in that he is man, he is in heauen. Againe he saith in another place. *Corpus enim domini in quo resurrexit in uno loco esse oportet, veritas eius ubique diffusa est.* The body of Christe, in the which he rose, can be but in one place, but his trueth is dispersed euery where: Againe he saith, *Spatia locorum tolle corporibus, et nusquam erunt, & quia nusquam erunt, nec erunt, tolle ipsa corpora qualitatibus corporum non eris, ubi sint, & ideo necesse ut non sint.* What is to saie, take awaie from bodies limitation of places, and the bodies will be no where, and because they bee no where, they will be nothyng, take awaie from bodies the qualities of bodies, there will be no place for them to bee in: and

August. in
Ioh. tract. 30.

August. ad
Dardanum.
Epist. 57.

A breefe Confession, with a confutation

Contr. Fauſt.
lib. 20. ca. 17.

theretoze the ſame bodies muſt needes be no bodies at all.

Againe he ſaieth, *Chriſtus ſecundum preſentiam corporalem, in Luna, in Sole, & in Cruce, ſimul eſſe non potuit*: Chriſt, as touchyng his cozpozal preſence, could not be in the Sunne, in the Mone, and vpon the Crolle, at one tyme.

Ciryll in Ioh.
lib. 9. cap. 21.

Saint Ciryll alſo ſaieth, *Secundum carnem abſtutus erat, adeſſ autem ſemper virtute deitatis*: Touching Chriſtes body oz fleſhe, it is gone, not withſtandyng, he is preſent alwaies by the power of his godhead, againe: *Nam & ſi corpore abſuero, tamen preſens ut deus ero*: Although I ſhall bee abſent in my bodie, not withſtanding, I ſhall be preſent as I am God.

Ibidem.

Origine in
Mat. tract. 31.

Saint Origene alſo ſpeaketh moſt plainly, It is not chriſt as being man, that is wherſoeuer two oz thre be gathered together in his name: neither chriſt as being man, is with vs al daies vnto the woꝝldes ende: noꝝ Chriſt as be yng man, is preſent with the faithful euery where gathered together; but the diuine power oz nature that is in Chriſte.

Gregorius de
Paſcha. Ho. 30.

Gregorie a Pope, ſome tyme of Rome, ſaieth in the like ſort. *Verbum incarnatum manet, & recedit, manet diuinitate, recedit corpore*. The woꝝde incarnate both tary, and both go awaie: both tary and remayne by his diuinitie and Godhead: doeth depart oz go away, by, oz in his body.

Vigilius cont.
Eutichen. lib.
4. & lib. 1.

But yet Vigilius Partyp doeth make the matter moꝝe playne, when he ſaith, If the nature of the fleſhe, and of the woꝝde, is all one, howe doeth it chaunce, that whereas the woꝝde is euery where, the fleſhe is not alſo founde to be euery where. Foꝝ, when it was in earth, truely it was not in heauen: and nowe that it is in heauen, truely it is not in the earth: and in ſo much it is not in the earth, that we loke that Chriſt ſhal come from heauen touching his fleſhe, whom touching the woꝝde, we beleue to be alwayes with vs.

Caro Chriſti
quando in terra
fuit, nō erat
in celo, & nunc
quia eſt in celo
non vtiq; in
terris eſt.

Theretoze, after your opinion, either the woꝝde is conſeyned in place with his fleſhe, oz the fleſhe is euery where with the woꝝde. Foꝝ, one nature doeth conceaue no contrarie thing in it ſelfe. But it is moſt contrarie and vnlike, to be euery where, and to be conſeyned in place.

I truſt that we haue already ſufficiently proued, that although

though the humanitie and Godhead of Chyriste, be so ioyned together in vnitie of person, that the one can not be separated from the other: yet it foloweth not, that wheresoeuer the Godhead is, there the manhode and humanitie must be also.

Wherefore, when the Scriptures saith that our Sauour Iesus Chyrist is set downe on the right hande of the father: they shalbe sayne in despite of their heartes, there to vnderstande with Saint Augustine, by the right hande, a place of eternall rest, felicitie, and ioye, where our Sauour Chyrist touchyng his manhode, beyng accompanied with all the holy angels, and with all the blessed spirites and soules departed, both raigne with the father in coequal glozy and maiesty. For, that the same right hande, whercon our sauour Chyriste should sit, is a certaine locall place, it euidently appeareth by his owne wordes where he saith,

Aug. de agone christiano.

If any man doeth minister vnto mee, let hym folow mee, and where I am, there shall my minister be also. Againe, I wil that they which thou hast geuen vnto mee, be with mee where I am, that they maie see my glozy which thou hast geuen vnto mee. Who doeth not see, that he doeth here speake, of some certaine locall place, where his elect and chosen should be with hym in euerlastyng glozie and ioye? For, touchyng his Godhead, his chosen and elect are with hym, and he with them, according to the promise, that he hath made vnto vs, sayng: Beholde, I am with you at wates vnto the woordes ende: Againe, if any man loue mee, he kepeth my worde, and my father shall loue hym, and we will come vnto hym, and dwell with hym.

Iohn. 12.
Iohn. 17.

Matth. 28.
Iohn. 14.

Wherefore, those places and textes must bee vnderstanded of Chyriste beyng true and perfect man, with whom beyng in the glorious kingdome of his father, all his faithfull seruantes and ministers shalbe. Else, if they will still mainteine thislie, that Chyriste touchyng his manhode can be euerie where, they shalbe saide to graunt also, that his faithfull seruantes and ministers be euerie where with him. For he saith: where I am, there shall my ministers be also.

Iohn. 20.

The

A breefe confession, with a confutation

The. viij. Chapter.

¶ Against the popishe transubstantiation.

Objection.

Matth. 26.

Luke. 22.

Mark. 14.

1. Cor. 11.

Psal. 33.

Psal. 148.

Matth. 18.

Deut. 17.

Matth. 26.

Mark. 14.

Luk. 22.

1. Cor. 11.

1. Cor. 11.

Answer.



His answer I knowe they will make: Sith that our saviour Christe did saie, holding the bread of the Sacramente in his handes: This is my body, the body of christ muste needes be wheresoeuer the Sacrament is ministred, though it be in ten thousande places at once. For, he saide, and that were made: he commaunded, and they were created. This is most certaine & sure, his word must be fulfilled, it must needes be as he saide, though we can not comprehend by our naturall reason, howe it can be doen, or brought to passe.

Moreover, saie they, where as two witnesses by the lawe of God, are sufficient to proue and confirme a trueth, we haue foure of the chiefe, that euer were in all the whole worlde. For, we haue three of the Euangelistes, and the blessed apostle Saint Paul; whiche doe with a whole and full consent rehearse these wordes that we haue alledged, whiche the trueth hym selfe did vse in the institution of his Sacrament, all after one fashion. Whiche thyng, they would not haue doen, if our Saviour Christe had meant some other thyng, then the harshe wordes do sounde, but one or other woulde haue expounded them.

Againe, how could it be that they that do eate of that bread, and drinke of that Cup vniworthilie, shoulde be guiltie of the body and blood of Christ, and receaue their damnation, because they make no difference of the Lordes body, excepte the verie naturall body and blood of the Lord, were there present in the holy communion.

Firste and foremost, I graunt that the wordes of the Lord must be fulfilled, and that it must needes be, as the truth saith. But then we muste take the wordes of that the Lord doeth speake in their right sence, and according to the meanyng that he hath spoken them, and not after the vaine imagination of mens wittes,

For

For that holy father Tertullian saith, we must not bying our owne sences to the reayng of Scriptures, but we muste take the sence that the Scripture doeth geue, by conferrng one Scripture by another, and therefore he saith, *Oportet secundum plura, intelligi pauciora.* The fewer places must be expounded by the mo.

Tertul. conz.
Praxam.

Saint Hierome also saith, *Non in verbis scripturarum est euangelium, sed in sensu.* The Gospell standeth not in the bare woordes of the Scriptures, but in the meanyng.

Iere. ia. i. cap.
ad Gal.

Saint Augultine also saith, *Solet circumstantia scripturarū, illuminare sententiam.* The circumstances of the scriptures is wont to geue light, and to open the meanyng. Else it will bee verie strange, as when he saith, I am the doze: I am the true vine, we might, by as good reason, imagine that hee is a materiall doze, and a materiall vine, and that his Apostles are vine bzaunches, because that he saith: and ye are the bzaunches.

August. lib. 8;
quest. 61.
Ioh. 10.
Ioh. 15.

Againe, ye are (speaking to his Apostles) the Salte of the earth: Againe, when Paul did saie: and the rocke was chrisse, men reayng or hearyng the same, might haue surmised, that the Apostles were verie salt, that the Rocke, whiche the Israelites dranke of in the wilderness, was very Christ in deede, why: bicause that the woordes doe sounde so, and seeme vnto the ignoraunt to signifie so.

Mat. 5.
1. Cor. 10.
Exod. 17.

Wherefoze, if we will haue the true and lively woorde of god to take effect, we muste with diligent conferrng of the Scriptures, searche out the meanyng and right sence of it, as wee haue saide a little aboue out of the Fathers, else we may saie long enough, euen vntil our heades do ache: this is gods woord, thus and thus did the Woode say, befoze that we can pzooue any thyng. And whereas they doe boast and crake so much of their witnesnes, which do al with one consent rehearse these woordes of the woordes institution. This is my body, after one maner and fashion, they do in that point, but deceaue the poore simple and ignoraunt people: For, although thei doe nothyng varie in the repeatng of these woordes: This is my body: yet when they rehearse the woordes of our Sauour Christe, whiche he spake touchng the Cuppe, they doe sufficiently declare, howe

L. f. these

A breefe Confession, with a confutation

these wordes of Chyriste ought to be taken and vnderstanden, and what is the true sence and meanyng of them,

Mat. 26.

Mar. 14.

Luc. 22.

1. Cor. 11.

Fo2, where Matthewe and Marke, doe saie in the persone of Chyrist: This is my blood, both Luke and the blessed apostle S. Paul, as faithfull interpreters of our sauour chrystes wordes, doe saie: This cup is the newe Testament in my blood. Which wordes, if they be well considered and marked, doe open the vnderstandyng of all the whole matter.

What the
meanyng of
this worde:
the newe testa-
ment: is,

Fo2, as the Cup, or that whiche is in the Cup, is the newe Testament (by the newe Testament hee doeth vnderstande the free remission of our sinnes, that we haue through the merites of his death, passion, and bloodshedding) so the bread is the body of Chyriste.

But the cup doeth onely signifie and represent vnto vs the newe Testament, that is to say, the forgiveness of our sinnes, whiche we haue in the blood of Chyrist, whereof we are made partakers in his holy and blessed Sacrament: therefore, we can conclude none otherwise, but that the bread doeth onely represent and signifie vnto vs, the blessed body of chyrist, which was broken for vs: the vertue of which body is communicated and genen vnto vs by the due ministracion, and worthy receauyng of the holy and blessed Communion.

Their argu-
ment brought
vpon their
owne heads.

Mat. 26.

Mar. 14

Ioh. 12

Actes. 3.

Againe, if the multitude of witnesses, ought to take place, three of the chiefe Euangelistes do testifie vnto vs, that our Sauour Chyriste did saie: Ye shall not haue me auaies with you, vnto whom we may adde Peter for the fourth, whose wordes are these: Repent ye therefore and turne, that your sinnes may be done auaie, when the time of refreshing cometh, whiche we shall haue of the presence of the Lord, and when God shall sende hym whiche before was preached vnto you, that is to wit, Iesus Chyrist, who must receaue heauen, vntill the tyme that all thynges, whiche God hath spoken by the mouth of his holy prophetes sence the word began, be restored againe.

In objection

Here Doctour Harding, with the reason of the Iouanistes, wil replie and saie, why sir, this place of Peter maketh litle or nothyng for you, for this worde (*oportet*) in the Actes, whiche signifieth

signifieth (must) dooth not importe so much as you would inferre of necessitie, as may evidently appeare by Saint Paul, where hee saith, *Oportet Episcopum esse unius uxoris virum.* A Bishop must be the husbande of one wife. Here you maye see (saie they) that (*oportet*) doeth not importe suche a necessitie as you make, that he that neuer was married, may be a Bishop. Here gentle reader, vnderstande thou, that this place of Paul, by them alledged, is not alike, whiche these Papisticall Louanistes goe about to compare: For, in comparing of the Scriptures, we must not consider the naked words, but the meaning thereof: for as saint Hierome saith: *Ne patemur, in verbis scripturarum esse euangelium, sed in sensu.* That is, let vs not thinke, the Gospell standeth in the words of the Scriptures, but in the meaning. For, this place of Saint Paul (by them alledged) doeth declare of what qualitie a Bishop ought to be: But in the other place, S. Peter teacheth vs, the place where Christe must necessarily be vntill the ende of the worlde: whiche wee ought to beleue to be true, accoꝝdyng to our Creede. And this comparison of this worde (*oportet*) doth no more aunswere this place of Peter in the Actes, then if I woulde saie, of you being here present: *Oportet te hic esse.* You must needes be here: which importeth such necessitie for the time, that you can none other wise be, but here: And yet our Popetatholiques goe aboute in wordes, to auoyde this necessitie with an other (*oportet*) in another sence, as this, *Oportet te esse virum bonum.* You must be a good man: here (*oportet*) doeth not in bestie verbe conclude anye such necessitie, but that you may be as euill a man as a papist. Thus you maie see howe that their objection is frivoulous and vaine, and to no purpose, but onely to deceiue the symple and ignoraunt.

1. Tim. 3

Answer,

Howe the papists misse this wordes Oportet.

All the foure Euangelistes doe also witness vnto vs, that these are christes wordes: from hencefoꝝth, the sonne of man shalbe sitting on the right hande of the power of God. And: I went out from the father, and came into the worlde: and I leaue the worlde againe, and go vnto the father. The blessed Euangeliste saint Marke, doeth write on this maner: When the Lord had spoken vnto them, hee was receaued into hea-

Mat. 26

Mar. 14

Luk. 22

Ioh. 16

Mar. 16

A. y. uen,

A breefe Confession, with a confutation

Luk. 24.

uen, and saie hym downe on the right hand of GOD. These wordes haue we witten in Luke: he led them out into Bethanie, and lift vp his handes, and blessed them. And it came to passe, as he blessed them, he departed from them, and was carried vp into heauen.

Act. 1.

But he doeth so liuely set out the matter (I meane the ascending vp of Christ into heauen, in the booke of the Actes of the Apostles) that thei may be ashamed to open their mouthes for to saie, that the body of Christe is still here in earth, wheresoeuer their holy anointed do blowe vpon a peece of bread, or vpon a wafer cake.

Coloss. 3.

Againe, when the blessed Apostle saint Paul doeth byd vs to seeke Christe, he biddeth vs not to seeke for hym in the Sacrament, but, aboue in heauen, where hee sitteth on the right hande of the father. If ye be (saith he) risen againe with christ, seeke those thynges, whiche are aboue where Christe sitteth on the right hand of God. And in a nother place: Dur conuersation is in heauen, from whence we looke for the Sauiour; euen the Lorde Jesu Christ, whiche shall change our vile bodies, that they maie be fashioned like vnto his glorious body.

Phil. 3.

Marke this argument.

By these wordes we do plainely learne, that Christe is not onely in heauen touchyng his manhoode, but that he shall also when he cometh againe, make our vile and corruptible bodies like vnto his glorious body. Whereby it shoulde folowe, if the body of our Sauiour Christe, being glorified and immortall, can be euery where, as in mo places then in one at once, that our bodies also, with that they shall be made like vnto his glorious body, could be euery where and in all places, after the generall resurrection, whereby the same that the Apostle doeth speake of here, shalbe perfozmed and fulfilled.

Mat. 24.

But this absurditie is so greate, that no christian euer is able to heare it. Christe hym selfe, willyng that we should seeke hym none other where but in heauen, and also armyng vs against those false Prophetes that shoulde go about to perswade vs, that he is here still vpon the earth, doth saie these wordes, Take heede, I haue tolde you before, if they shal saie vnto you: beholde, he is in the deserte, go not forth; beholde he is in the secreete

secret places, beleue not. Why should we then at these antichristes bidding, runne from aulter to aulter, and from pire to pire, for to seeke our Sauour Chyrist?

Dought we not rather to doe, as we reade that an olde auncient father did: vnto whom the deuill did appeare in the likeness of Chyrist, sayng: beholde thy Lorde and thy Kyng? This good olde auncient father, hearing this blasphemous voice, did shut vp his eyes, sayng: I will not see my Lorde and my Kyng in this woꝝd. For he hymselfe, euen my Sauour and redeemer, did geue me warning, that if any should say, that he were in the desert, or in some secret places, I shoulde not beleue it: And so the soule spirite did by and by vanishe away from him.

In vitis Patrō.

Mat. 24

If we woulde do the like, when these sake annoynted do most lyngly say vnto vs: Beholde, Chyrist is in this aulter, or in that aulter, he is in this pire or that pire, this abominable spirite of idolatrie, wherby the chystian people is pluckt away from the true woꝝshipping of God, to the honouring and woꝝshipping of a peece of bꝛead, which being a good creature of God, they make a stinking idol, shoulde sone vanishe away from vs.

But heare yet what Saint Paul saith, Chyrist hangyng in his owne person, purged our sinnes, sitteth on the ryght hande of the maiestie, in the highest places. And in another place he saith: This man, after that he had offered one sacrifice for sinnes, sitteth for euer at the right hande of God, and from hencefoꝝth taryeth til his enemies be made his foot stole.

Hebr. 10.

Hebr. 10.

Let vs but marke this last saying of Paul. For here he doth teache vs, that our Sauour Iesus Chyrist, after that he had performed & done the thing, wherefoꝝ he had put on our frayle nature, he did take it vp into heauen, where he sitteth down in it, on the right hand of & maiestie of god, not for a yere or two, or for to be here at euery papistes becke, almost euery houre of the day, but for euer, euen tyll his enemies be made his foot stole: which thing shall neuer be tyll the woꝝldes ende.

In the meane season, let vs folowe the commaundement of the Apostle: where he saith, Whensoeuer ye eate of this bꝛead, and drinke of this cup, ye shall shewe foꝝth the Lordes death tyll he come, These woꝝdes, tyll he come: must be vn-

1. Cor. 11.

L. ij.

derstanded

A breefe Confession, with a confutation

Matth. 18.
16do. de eccle.
offici. cap. 10.
Ambr. Hexa.
lib. 3. cap. 5.

derstanded either of his manhōde, or of his Godhead: But of his Godhead they can not be vnderstanded: for, touching it, he is wheresoeuer two or thre are gathered in his name: much more, where the whole congregation of the faithfull be assembled together, for to heare his woꝛde, and to receaue his holy Sacramentes. They must then of necessitie be vnderstanded of his manhōde, which if it were there, the Apostle needed not to say, tyll he come: for he shoulde be there already present.

Matth. 16.
Mark. 14.
Luke. 22.
1. Cor. 11.

These places and other like, whiche I neede not now to bring in, (for I haue witnessen enow for their foure, of the which yet, two do make directly against them) do sufficiently declare that these woꝛdes of our Saniour Christ, This is my body, ought not to be taken in that sence and signification, that they will haue vs to take them for.

Hebr. 2.
Hebr. 4.

First and for most, let vs marke the whole tenour of the woꝛdes. Christe our Saniour saith: This is my body, whiche is geuen for you. Here he speaketh of a mortall body, which in all thynges was like vnto our bodies (synne onely excepted) and whiche hath a due proportion of lymmes, with all other dimensions that pertaine to an humaine bodye, and without the whiche, it could be no humaine body.

Ioh. 40.

And I doe beleue that he did rise againe, and was glorified in the same body, hauyng his due proportion of lymmes, and all other dimensions still, that doe pertaine to mans bodie. I beleue also, that the same body (though it be now immortall) is still of a iust height, length, breadth, and thickenesse, hauing a head, armes, handes, and feete, and all other members that are required in a perfect mans body.

Martions
heresie.

Eutiches
heresie.

Whiche thyng they will confesse (excepte that they will affirme with Martion) that Christe had a phantasticall bodie, whiche appeared outwardely to be a very mans body, and yet was none. Or, except they will saie with Eutiches, that the body of christ is deified or touned into the godhead. But I know that they would not for all the goods in the woꝛlde be companions of heretiques.

I question.

Therefore, I woulde fayne knowe of them, howe and after what

what sort this body of Chyriste, whiche lacketh nothing to the perfection of an humaine body, shoulde be in such a small peece of bread. I am sure that they wyll say that the body of Chyrist is in heauen, on the right hande of the father, with his due proportion of lymmes, and other dimensions that apperteyne to a perfect mans body, that is to witte, with his iust height, length, bzeadth and thickenesse.

But it is in the Sacrament without any of al those things, so that if we aske them, where the head is, where the feete be, and the armes, they wyll immediatly aunswere, that all is head, all is feete, all is armes, bzeast, and shoulders, and that we must seke there for no distinct proportion of lymmes, nor any due order of the members.

But let them drinke water styll with the Swannes of Thamesis, tyll they haue proued their monstrous doctrine by the word of God, or by any auctoritie of the auncient fathers of the true Catholike Church, and then I warrant that they shall neuer go drunken to bed.

Pea, they are not ashamed to say, that in the Sacrament, the body of Chyriste doth occupie no place, and yet they wyll haue there, the same selfe body that was bozne of the virgin, that hong on the crosse, and that ascended vp into heauen. Is not this I pray you, to spoyle our sauour Chyrist of the veritie and trueth of a body?

For, as Saint Augustine saith, Take away the limittati-
on of places from the bodies, and they shalbe no where, and because that they shalbe no where, they shall not be at all. Sithe then, that they wyll not haue the body of Chyriste to occupie any place in the sacrament, we can conclude none other by the wordes of saint Augustine, but that it is not there at all. For, the naturall body of Chyriste doeth occupie a place, where so euer it be, as ours shall, after the generall resurrection of all fleshe.

So the same Saint Augustine saith, a litle after the place before rehearsed. *Ne dubites, Christum esse in aliquo loco celi, propter veri corporis modum.* Doe not doubt, Chyrist to be in some one place of heauen, because of the propertie and measure of a
verie

It is a monstrous body that the papistes wyll haue in the Sacrament.

August. ad Darda. Epi. 57.

A breefe confession, with a confutation

berie bodie.

August. de
essentia diui-
nitatis.

Againe he saith, *Christum secundum humanitatem, visibilem, corporem, localem, atque omnia membra humana veraciter habentem credere conuenit, & confiteri.* We must belæue and confesse, that Chyiste accordyng to his humanitie, is visible, hath the substance and properties of a body, is contained in place, and verely hath al the members, & the whole propoztion of a man. These testimonies are so manifest, that vnlesse the papistes haue whorithe fortheades, they will blush and be ashamed.

Objection.

John. 6.
Matth. 14.
John. 20.

But here they will alledge against mee, the wonderous woꝝkes that our Sauour Chyiste did woꝝke in his body, both afoꝛe his resurrection and after, sayng: Waite not the naturall body of Chyist, he aswell vnder a small pæce of bread, as he did walke vpo the waters, which is cleane contrary to the nature of an humaine bodie, oꝛ aswell as he did come in to his apostles, thꝛough the dooꝛes, beyng shut fast: Is the hande of god now shortened: oꝛ is he not still almightie, and able to doe what he euer he will, both in heauen and in earthe

Answer.

No man, I trowe both denie the almightie potwer of God. Foꝛ we doe all confesse, with all submission & due reuerence, that he is able to do whatsoeuer he will, both in heauen and in earth. But it followeth not, bicause he is almightie, and able to doe whatsoeuer he will, that therefore, he will doe whatsoeuer wee shall imagine oꝛ inuent out of our owne heades, and braynes, besides oꝛ against the manifest and sacred scriptures. We muste not thynke that his omnipotencie oꝛ almightie potwer, will bee bounde to our vaine imaginations and phantasies.

The chylidish
argument of
the papistes.
A possibill ad
esse non valet
consequentia.
Gen. 1.

Gen. 7.
Coloss. 3.
Galat. 4.

Againe, it hath been alwaies counted a childlike argument, and vnwoꝝthy to be vsed among the learned, to reason, *a posse ad esse.* Foꝛ, who woulde not deride and laugh hym to scoꝛne, that would reason after this maner: God is able thꝛough his omnipotencie, and almightie power, to doe this oꝛ that, *Ergo*, he hath doen it: God was able to make vs, *Swine*, *Shape*, *Dren*, *Hoxes*, *Trees*, *Stones*, *Frogges*, *Lice*, *Dogges*, &c. Yet he hath not doen soe, but of his mere goodnes and mercie, hee hath made vs after his owne similitude and image, soꝛ to im-
berise

herise with him his glorious kingdome of heauen.

Hearken what that auncient father Tertullian saith, touching the omnipotent or almighty power of GOD: Some man peradventure (saith he) will saie; there is nothing impossible to God: let vs vse this saying in our presumptuous fancies, and then may we imagine of God, whatsoeuer we list, as though he hath doen it, because he is able to do it. For, we must not thinke, because that god is almighty, that therfore he hath doen the thyng, whiche he neuer did. *Sed an fecerit requirendum est.* But we must first enquire, whether he hath doone it or no. And so there shalbe some thing impossible to GOD, that is to wit, whatsoeuer he will not. *Dei enim, posse, velle est, & non posse, nolle.* For, in God to be willing, is to be able; and to be unwilling, is to be unable.

And vnto this may be added the saying of Theodoretus, who is also a very auncient writer. GOD (saith he) is able to doe, whatsoeuer he will, but he will doe none of those things, that he not in hym of his owne nature. With then, that God is true of his owne nature, he can doe nothing that is against his worde. But because (saith the other catholique Fathers) that he is not able to doe it, but because that he will do nothing against his owne nature. And again, because that it is vnmete that he should worke against hymselfe. Thus farre he.

We may vnderstande by these authorities, not by mee alledged, how we ought to reason vpon the omnipotent and almighty power of God. It is not enough for vs to saie: God is almighty and able to doe all thynges: *Ergo*, the bodie of christ, is really and substantially, flesh, blood, and bones in the sacrament, but first we must enquire, whether God will haue it so or not: may we say, that he would haue the body of his onely begotten sonne our sauour Iesus christ, after the same monstrous sort, in the Sacrament, as they do imagine, and will haue other men to beleue: then ought we to beleue it vndoubtedly, and without any contradiction or resistance.

But the scriptures do teache vs cleane contrary. For, they

Tertul. contr. Praxeam.

Non autem quia omnia potest facere, idioque credendum est illi fecisse, sed an fecerit requirendum est. Posse. Nolle.

Theodor. in suo. 3o. dialo. qui dicitur impaibilis.

Hebr. 10.

A breefe Confession, with a confutation

Hebr. 7.

Hebr. 10.

The papistes
like the Ana-
baptistes.

The fetches of
the papistes.

The shame-
full argu-
ments of the
papistes.

The papistes
be bitter ene-
mies to the
almightie
power of
God.

Fire and
sword are the
best argu-
ments that
the papistes
use.

all testifie vnto vs, that Christe our Saviour, hauyng offered one oblation or sacrifice for synnes, is set downe on the right hande of God for ever, tariyng there, till his foes be made his foot stooles, as it hath been sufficiently pproved before.

Thei doe therefore alledge in vaine the omnipotencie and almightie power of God, so, to proue thereby, their denillish and monstrous opiniō, beyng in this point like vnto the anabaptistes, which, whē thei be so soze pressed with the scriptures, that they knowe not whiche waie to escape, doe flye streight waie vnto the spirite, hauyng then none other thyng in their mouthes: but the spirite: the spirite.

So, these idly felowes, when they be beaten with the scriptures, that they haue not one worde to saie, will by and by with a great circumstance of wordes, and fetchyng aboute, alledge the omnipotencie and almightie power of God, setting forth his wonderous workes, & miracles, that he hath wrought by it, that so they may vnder the shadowe of them deceaue and blinde the poore vnlearned people, whiche haue no vnderstandyng nor perceiuaunce of thynges.

These be for the moste parte, the goodly argumentes and reasons that they doe vse: if god hath doen this thyng, or that thyng (then will they byyng in some excellent miracle that god did worke in tymes past) may not he by his omnipotencie and mightie power, byyng to passe that the natural body of his sonne Christe should be in the Sacrament: yemay see, howe these newe fangled felowes do most shamefully deny the omnipotencie of God.

These and other like thynges, they doe dauely vomite out againste the true ministers of Gods worde, in their rallyng booke, and vpon their Alebenehe, where as they themselves are bitter enemies and subuersours of the omnipotencie and almightie power of God. For thei do preache, and daily shewe, teache and wyse, and also with fyre and sword, compell men to beleue, that christe can not come vnto vs his flethe to eate, excepte his natural body, that he tooke of the virgin Marie, that died vpon the crosse, and ascended vp into heauen, be thort in the Sacrament: really and substantially in wode, no, like
a mon

a monstrous thyng, then an humaine body.

Wheras on the contrarie, we doe both beleue and teache, that our sauour christ is able by his euerlasting and almighty spirite, whensoever we doe worthely receiue his Sacrament, to feede with his most precious flesh and blood, both our soules and bodies vnto life euerlasting: and yet that hee needeth not therefore, to come downe from heauen, nor to be after suche a monstrous fashion in the sacramentall bread and wine.

For, as the blood of our sauour christ doth cleanse vs from all our synnes, and yet we neede not to haue it really present with vs, for to be washed or bathed in it: so Christ our sauour, according to his promise, doeth daily, or whensoever we doe come worthely to his holy Table, feede both our bodies and soules with the wholesome and heauenly fode of his precious body and blood, and this doeth he by his eternall and almightie spirite, so that he needeth not therefore to come downe at the becke and commaundement of euery iuglyng Papiste, and to be really present in a peece of their sterched breade, after that they haue with gapyng and blowyng spoken, soure or fine wordes vpon it.

Let any man that hath any sparke of the spirite of GOD, iudge, whether this maner of feedyng vpon the body and blood of Christ in the holy Sacrament (whiche as I saide, is doen by his eternall spirite) doth not in all pointes agree with the holy Scriptures, and with the almightie power of God, who is neuer wont, with that of his owne nature he is most true, to do or worke any thyng againste his owne worde and sacred Scriptures, wherby we are certified, that the heauens muste holde our Sauour Christe, till all thynges be restozed againe, that God hath spoken by the mouth of all his holy prophetes since the worlde began.

The examples that they doe bring of the walkyng of our Sauour Christ vpon the waters, or of his comyng in, to his disciples and apostles, when the doores were faste shut, if they be well considered and looked vpon, it shalbe easie for to perceaue and vnderstande, that they make nothyng for them, but rather against them.

How Christ
feedeth vs
with his be-
dy and blood.

1. Iohn. 1.

Marke this,

Actes. 3.

Iohn. 6.

Math. 14.

Iohn. 20.

A breefe Confession, with a confutation

Chyſte had a
true and na-
turall body.
One propor-
tion of
lymmes.

So ſuche
thing in the
Sacrament.

John. 20.
The payſtes
lye.

The doore
being ſhut,
ſo was, in the
night ſeaſon.

Actes. 5.
The apoſtles
put in ſo com-
mon priſon.
The angel of
the Lorde.
Doores of
the priſon
ſhut.
Actes. 12.
Herode.
Peter.

The angell
ſmote Peter
on the ſide.

For, when our Sauour Chyſte did walke vpon the Sea, (although he did it by his diuine and godly power) yet had he at the ſame preſent houre, his true and naturall body, with due proportion of lynnes, and all other dimenſions that doe pertaine to a mans body: ſo that he coulde then be ſeene with the bodily eyes of his apoſtles, & taken vp ſenſibly into the Boate: that they were in. But no ſuche thyng will thei alowe in their monſtrous being of chyſte his true and naturall body in their Sacrament. Wherefore, this example maketh not for them, but againſt them.

Now againe where they ſaie that our Sauour Chyſt, did go in to his apoſtles through the doores, being faſt ſhut, here they make a ſhamefull lye. For neither in the Greeke nor in the Latine, we ſhal finde that it is wrytten, through the doores being faſt ſhut: but the doores being ſhut, or when the doores were faſt ſhut. Whereby the Euangelist doth ſignifie vnto vs the tyme, that our Sauour Chyſte came in to his diſciples. For, therby may we vnderſtande, that it was verie late in the night when he came in to them: as when any of vs doth ſaye: I came home by candle light, or when all the doores were faſt ſhut: yet no man is ſo fooliſhe, as for to conſtrue vpon his wordes, that he had light borne afore hym, or that he went in, through the doores: but by this manner of ſpeaking we be wont to gather, that it was late in the night when he came home.

Moreover, we do reade in the booke of the Actes, that the apoſtles were put in the common priſon at Hieruſalem: but the angell of the Lorde, by night opened the doores of the priſon and brought them forth, the doores of the priſon being ſhut faſt againe, as ſure as it was poſſible, and yet none of the keepers that were ſtandynge without beſore the doores, and keeping them with al diligence, did eſpie it, when it was done.

Likewiſe in the ſame booke, we finde wrytten, that when Herode would haue brought forth Peter, ſo for to put hym to death, the angell of the Lorde did come vnto hym, as he ſlept betweene two ſouldiours, bounde with two chaines, and the keepers that watched and warded the priſon, ſtandynge without beſore the doores. And as ſoone as the angell ſmote Peter

on the side and waked him, his chaines fel off from his bandes, and also that when he and the angell were passe the firste and seconde watche, and were come to the prison gate, that leadeth into the citie, it did open vnto them of his owne accorde.

Shall wee saie nowe, that an Angell, was able to open and shut againe the doore of the prison (that the apostles were in, that none of the keepers coulde perceaine nor espie it when it was doen: And that our Saviour Christ, who is the Lord of al angels, was not able to open and shut againe the doore of the Parlour, where his apostles were, either by the ministerie of his angels, or by his owne diuine and godly power, but that he must be seen and heard when hee was opening of it? Shall the prison gate of Herodes prison open of his owne accorde vnto Peter, and vnto the Angell, and shall not the doore of the Parlour, where the apostles were gathered together, open and shut againe of his owne accorde, vnto the onely begotten sonne of god: but that either it must be opened by mans hand, or els the sonne of God must creepe through it?

Here then do we learne, that all power is geuen vnto our sauour Christ, both in heauen and in earth, and that all creatures be subiect and obedient vnto him. For, he did declare no lesse by this miraculous continuing in to his apostles and disciples. Therefore, when they do say, and all to mainteyne their monstrous doctrine, that Christ went through the doores as they were fast shut, whiche thing they do by false interpreting of the Scriptures, as it doth appeare both by the Greeke and Latine text, they do not a litle derogate to his diuine and godly power.

For, they make that he coulde not come to his apostles, the doores being shut fast, except he should put away from him all the properties of his true and naturall body, that he rooke of vs, in the virgins wombe, of whom he took his vnderliefd substance, & specially, with that, after their doctrine and saynges, he went through the same doores beyng shut, as he is in their sacrament, where they will haue his body to bee without his due proportion of humies, and all other functions that doe pertaine to a perfecte mans boode, whiche is nothyng els but

Matth. 28.
Iohn. 17.
Hebre. 2.
Phil. 4.

The blasphemie of the papistes.

A breefe Confession, with a confutation

to take a waie altogether, the veritie & truth of his manhoode.

Luk. 24.

Iohn. 20.

But let vs graunt vnto them, that he went, as they will haue it, through the doores, as they were made fatte, what shall they get by it? For after our sauour Christ was gotten in, and the apostles were abashed and affraied, supposing that thei had seen a spirit: he saide streight waies vnto them: why are ye troubled, and why doe thoughtes arise in your hartes? Beholde my handes and my feete, that it is euen I my selfe. Handle mee and see: for, spiritues haue not fleshe and boones, as ye see mee haue. And when he had thus spoken, he shewed them his handes and his feete.

Iebre. 2.

Now, hauyng the scriptures so plaine vnto vs, as we haue, whiche doe witnesse vnto vs, that our sauour Christe, hauyng in his owne person, poured our synnes, is set downe on the right hande of the maiestie on high, wee are abashed at their doctrine, and be affraied, lest they will haue vs to receaue and toowhip a false Christe. We are troubled at the straungenesse of this newe learning of theirs, and thoughtes doe arise in our hartes. Wherefore, if they will haue vs to be without trouble in our consciences and myndes, if they will haue vs to belene and credite them, let them so worke, that we maie handle, and see hym, let them shewe vs his handes, and his feete, and then the battaile is fought, and the victoꝝ theirs.

This must
the papistes
do if thei will
haue vs to
belene them.

August. de
essentia diui-
nitatis.

For Sainte Augustine saith plainely, without any darke speakyng: *Christum secundum humanitatem visibilem, corporeum, localem, atque omnia membra humana veraciter habentem credere conuenit, & confiteri*: That is to saie in englishe, we muste belene and confesse, that christ accordyng to his humanitie, is visible, hath the sustaunce and properties of a body, is contained in place, and verily hath all the members, and the whole proportion of a man. Wherefore, let them as we haue said, shewe vnto vs, that we may see Christ in the cake, or otherwise the feede is ours, the one that holwe and shame theirs.

The .x. Chapter.

What if I be guilty of the body and blood
of Christe.

But



But now I will come to their common obiection, that thei be woulte to make out of the eleventh chapter of the first to the Corinthian, where the apostle both say: whosoever shall eate of this bread, or drinke of this cup vnwoorthely, shall be guiltie of the body and blood of the lord: or he that eate and drinke his owne damnation, because that he maketh no difference of the Lordes body. How coulde it be (saie they) that they which doe eate of this bread, & drinke of this cup vnwoorthely, should be guiltie of the body and blood of Christe: or that they should eate or drinke their owne damnation, because that they make no difference of the Lordes body, excepte the bette natural body and blood of Christe, were there present in the holy Sacrament: I will first declare what it is to receaue this holy Sacrament vnwoorthely, and then will I aunswere at large to all the rest.

Obiectiow.
1. Cor. 11.

Iunswere.

what it is to
receaue the
Sacrament
vnwoorthely.

They eate and drinke vnwoorthely this holy and blessed sacrament, that come vnto it, not hauyng truely examined their owne selues, that come vnto it, without faith in the merites of the death, passion, and bloodsheddyng of our Sauour Iesus Christe, or without true repentance, vnfained confession of their synnes vnto God, without amenderment of their owne liues, and without loue and charitie: Thei do also receaue vnwoorthely, that haue the miseries other wise then the lord hath instituted and ordained them. For, they can not haue a deuoute mynde to God, that presume to minister or receaue the Sacramentes and miseries, other wise then the author of them hath appointed: For, there shall be a iudgement where euery man shall geue aunswere, how he hath receaued, euen at the day of the Lord Iesu Christ.

For, they that come to it, not obseruyng the tradition, or vnaunnded, and in fustion of the Lord, and without a christlike commensation, are guiltie of the body and blood of the Lord. Saine Ambrose saith, But what is it to be guiltie of the body and blood of the Lord: euen to be punished for his death. For, he is dead for them, that set nought by his benefite.

Ambr. 26. 11.
Cor. cap. 11.

Saint

A bresfe confession, with a confutation

Ciprian. De
ablatione pe-
dum.

August. ad Bo-
nifacium. Epi-
stol. 50.

August. de
tempore, &
sermo. 20.

Athana. de
passione, &
cruce domin.

August. contra
Cresconium.
lib. 2. cap. 13.

Baptistes are
guilty of the
body & blood
of Christe.
Baptists al-
ter Christ
his holy in-
stitution.

Saint Ciprian also saith, *Impis, in morte christi nullus su-
rest quatuor: iustissime eos beneficia neglecta condemnant.* That is to
saie, the wicked haue no gaue by the death of Christe: but the
benefites, that they haue deuised, doe most iustly condemne
them. Saint Augustine plainly saith, *Habens foris sacramen-
tum corporis christi, sed rem ipsam non tenens intus, cuius est illud sa-
cramentum.* Et ideo sibi iudicium manducant, & bibunt. But warde
ly they haue the Sacrament of Christs body: but the thyng
it selfe inwardely in their hartes they haue not. And therefore
they eate, and drinke their owne iudgement. Againe he saith,
*Reus es, non per uisum, sed sanguine christi, qui uolat, & commu-
culet animam, christi sanguine, & passione mundatam.* He is guilty
of no small pryce, but euen of the blood of Christ, that defileth
his owne soule, that was made cleane by the passion, and blood
of Christe. Athanasius also saith, *Adorantes dominum, neque in,
ut dignum est eo, uiuentes, non sentiunt se eos fieri dominice mortis*
Worshipping our Lorde, and not liuing so as it is meete for
our Lorde, they feele not that thereby they are made guiltie
of our Lordes death.

So that we may easely perceiue, by the latest testimony, that
Saint Pauls meaning is, that the wicked, resortyng on wor-
thely to the holy misteries, and hauyng no regarde what is
meant thereby, and maketh no more accounte of it, then if he
did eate and drinke at an Alehouse vppon an Alebentche, is
guilty of the Lordes body and blood: for so saint Augustine
speaketh of the water of baptisme, *Baptismus multi habent, non
ad vitam eternam, sed ad penam eternam, non bene uiuentes tanto bene.*
That is to saie, some haue baptisme, not to life euerlasting,
but to paine euerlasting, not well vsing so good a thing. Thus
you haue hearde out of these auncient fathers, what it is to be
guilty of the body and blood of the Lorde.

Whereby our Pope catholikes may learne, that they all
receaue this sacrament unworthely, & that they are all guilty
of the body and blood of the lorde, and so eate and drinke their
owne damnation. For they doe moste shamefully alter and
chaunge the holy institution and ordinance of our Saviour
Christe, not onely in this, that they doe without any grounde
of

of the scriptures, take a waie the cup of the lorde, fro the laitie
oꝝ laie people, foꝝ whom he did shed his pꝛecious blood, as wel,
as foꝝ our gallaunt maisters of the Cleargie, but also in this
that thei doe suffer their shauclinges to eate and dꝛinke by all
alone, blessing the people with an emptie Cup, and sendyng
them home againe, as much fooles as they came.

But if they be guiltie of the body and blood of the lorde: if
they eate and dꝛynke there (I meane in the Sacrament) their
owne damnation, and yet doe not vnderstande noꝝ perceaue in
what perill they be, and that very damnation doth hang ouer
their heades, it ought to be no marueyle vnto vs. Foꝝ, **God**
hath geuen them ouer into a reprobate sence, hee hath made
their wisdome meere foolishenes. And why? because that thei
haue preferred their owne wisdome, befoze the wisdome of
our sauour chꝛist, who is the wisdome of the heauenly father.

The .xvi. Chapter.

The Sacrament ought to be ministred to all the people in
in both kyndes.



Our Sauour Chꝛiste did appointe, institute, and
ordeine, that his holy sacrament should be receaued
in both kindes, and that the faithfull shoulde take
the mysticall cup; and deuide it among themselues.
Foꝝ, these are his wordes: Take this, and deuide it among
you. Whiche thyng they did immediatly. Foꝝ, as the blessed
Euangeliste Saint Marke both wyte, thei al dꝛanke of it. No,
no, will these wise folkes saie, it needeth not to be so. Foꝝ, sith
the bꝛead is the naturall body of Chꝛiste, it can not be without
blood. If the people then doe receaue the bꝛead, beyng made the
body of Chꝛiste; they doe, *per concomitantiam* (foꝝ so thei tearme
it, whereby they signifie, that the body cannot be without the
blood, noꝝ the blood without the body) receaue both the fleshe,
and blood together, and haue no neede to receaue the mysticall
cup: foꝝ that were to receaue the blood of Chꝛiste twise.

In deede, Chꝛiste our sauour had not the wit, to perceaue
so muche, oꝝ else, his mynde was so much vppon his death and
passion, that he shoulde suffer the next daie; that he wisse not
well what he did. O ye blinde buffardes, and wicked obstinate

P. J.

enemies

Ca cob.

A Papistical
blessyng.

why the Pa-
pistes can not
perceiue, in
what perill
they be,

1. Cor. i

Both kindes
to be recey-
ued.

Mat. 26

Mar. 14

Luk. 22

Per concomi-
tantiam.

A terme of
the Papistes
that in recei-
uyng parte
we receiue
the whole.
The papistes
make Chꝛist
our sauour
to haue no
wit noꝝ vnder-
standing
what he did;
oꝝ sayd at his
last supper.

A breefe Confession, with a confutation

enemies of al trueth, wil yet set the wisdome of god to scholes: or if it be so as ye saie, that the one is sufficient, so that receauing the one, we receaue both together, what neede haue your shauen Madianites of such sipping and lickyng, as thei be in their abominable and blasphemous Passes: If by our goodlie *concomitantiam*, the flesh and blood, are so contained and ioyned together vnder the accidentes of bread (as ye say) that no man can receaue the sacramentall bread, but he must receaue both the bodie, and blood together, why do your Priestes both sippe and licke vp the blood, senerallie by it self in the Chalice: why is it not as lawfull for the laitie or laye people, to drinke the Cup of the Lorde, as ye make it lawfull for your annoynted gentlemen: was it not as well instituted for vs, as for you, or for either: Doth not the wisdome of God saie, himself: drinke ye all of this: And Marke wrighteth, that according to the Lordes commaundement, they dranke all of it:

Matth. 26.
Mark. 14.

Objection.

Yea, saie they: but this was spoken to the apostles onely, who alone were there present, we reade not that their were any besides them, in the company of Christ, or that fate with hym at boorde, when he did institute this sacrament. With this that the priestes, are the apostles successors, it is most requisite that they should communicate in both kyndes, & that the laitie or laie people, of whom, none was with christ at the first institution of the sacrament, do content themselves with one kinde.

Answer.

Verely this is well hit. If thei do put a waie the laie people from the mysticall cup, because that none of them was present with christ at the first institution of his sacrament, how dare thei be so bold to minister vnto them, the sacramentall bread: sith that Christ did geue it to none of the laitie then, nor commaunded afterwards that the one should be more geuen vnto them then the other: Or how doth it chauce, that when your sacred apostles doe communicate without Masse, and receaue the Sacrament at their holy bachelers handes, they do vterly refuse the mysticall cup of the precious blood of our Saniour Iesu Christ: (Are they the apostles successors onlie whyles they say Masse: do thei not run into the curse the of Pope Gelasius: whose wordes are these: we haue vnderstanded, that

The popes
priestess may
not drinke
the blood of
Christ, but
onely when
they be at
Masse.
Gelasius papa
de consecra.

some

some hauyng onely receaued the holpe poztion of the body, do abstaine from the cup of the holy blood. But ſith that they are moued by a fonde ſuperſtition, whiche I knowe not, thus to abstaine, either let them receaue the whole Sacrament, or be put from all. For, there can be no deuifion of this one Sacrament and high miſſerie, without greate ſacriledge.

diſtinct. 2. cap.
comperimus.

The gloſe that is wꝛitten vpon this Canon doth alſo ſaie: It is not without a iuſte and neceſſarie cauſe, that the Sacrament is taken vnder both kyndes. For, the kynde of foꝛme of bread, is referred to the fleſhe: and the kynde of foꝛme of wine, to the ſoule. Againe, it is taken or receaued vnder both kyndes, foꝛ to ſignifie, that Chꝛiſt did take vpon hym, both an humaine body, and an humaine ſoule, and alſo foꝛ to ſignifie that the receauyng of this ſacrament, is auaileable both to the fleſhe, and alſo to the ſoule. For, if it were only receiued vnder one kind, it ſhoulde be ſignified, that it is auaileable onely foꝛ the tuition and ſafegarde of the one.

The gloſe
vpon the ſame
Canon,

Hearken what Gerardus Loricus, one that is a great deſendour of Tranſubſtantiation, & a papist foꝛ his life, ſaith to this matter: They be falſe Catholiques (ſaith this man) that are not aſhamed by all meanes to hinder the reſormatio of the Church. Thei to the intent the other kynde of the ſacrament maie not be reſtoꝛed vnto the laie people, ſpare no kynde of blaſphemies. For they ſaie, that Chꝛiſte ſaide onely vnto his apoſtles, Dꝛinke ye all of this: but the wordes of the Canon be theſe: take, and eate ye al of this. Here I beſeche them, let them tell mee, whether they will haue theſe wordes alſo, onely to pertaine vnto the apoſtles. Whā muſt the laie people abſtaine from the other kynde (the bread alſo). Whiche thyng to ſaie, is an herieſie, & a peſtilent, and a deteſtable blaſphemie. Wherefoꝛe it ſoloweth, that eche of theſe wordes was ſpoken vnto the whole church. Thus far Loricus the papistes owne doctour.

Gerardus Loricus
in 7.
part. canonis.

Bluſhe at
this ye papistes.

Then we ſee
that the papistes
are peſtilent, deſe-
teſtable, and
blaſphemous
heretiques.

Let them make what ſhift ſoener they will or can, they ſhall neuer be able to cleare them ſelues, but that they be moſt abominable pꝛophanatoꝛs of the Lordes Sacramentes and miſteries, and alſo moſt deteſtable and accuſed ſacriledgers, ſith that they do not only robbe the chꝛiſtian people (foꝛ whom

P. y, our

A brcefe Confession, with a confutation

our Sauiour Chzist did shed his most pzeious blood) of the cheafe and most pzincipall part of his Sacrament, but also doe abstayne them selues from it, whensoever they list, hauing no commaundement of the Lozde soz to doe any suche thyng. Therefore we may turne the saying of S. Basill against them who saie these wordes: Who soz forbiddeth the thing that God commaundeth, and who soz commaundeth the thing that God soz biddeth, is taken as accursed of all them that loue the Lozde. Where you haue done the like, against the commaundement of the Lozde, and commaunded what he hath flatly soz forbidden, your whole religion declareth: soz through your owne cōmaundementes, ye make Gods commaundementes of little force; yea, you haue done contrary to your owne lawes and decrees, which doe excommunicate all those that dare presume to take halfe of this sacrament, and leaue the other halfe vnreceaued.

Basilus morall
Summa. cap.
14.

Math. 15.

The papistes
doe against
their owne
decrees.

Cipria. ad Cor-
nelium papam
Epist. 2.

Rhyme in. 1.

Cor. 12.

The blessed marty? Saint Ciprian doeth say, Howe shall we teache, exhort, and prouoke them (saieyth he) to shed their blood soz the confession of the name of Chzist, if we do deny, oz wyl not geue vnto them the blood of Chzist, when they should fight and stande manfully in the quarell of their maister and Lozde Chziste: Wz, howe shall we make them apt to drinke the cup of martyrdome, if we do not permit noz suffer them to drinke the cup of the Lozde in the Church, by the right that they haue to communicate with vs: May not all men see and perceiue by these selue wordes of this holy and blessed marty?, what wzong and iniurie these antichristes do vnto vs? Haymo saith, *Appellatur calix communicatio, propter participationem: quia omnes communicant ex illo.* The cup is called the communication, because of the participation, soz that euery man receaueth of it. This saith he, and yet no Protestant noz Caluenist.

If any warre doth chaunce soz the name of Chzist (as is at this day in Fraunce and Flaunders) oz if any persecution soz his religion sake doth happen, they wyl geue vs god leaue to stande in the forefront of the battayle: yea, they wyl thrust vs soz wardes, and be ready them selues to shed our blood, and yet they will not as much as suffer vs once to receaue the my-
sticall

fitall cup of the Lordes blood, whereby we shoulde be animated and encouraged to shed our heart blood in the quarell of his trueth.

Besides this, any childe may easely perceauue by these seue authorities by me alledged, that they were wont in the Primatiue Church to minister indifferently vnto all men (of what condition or estate soeuer they were) the Communion in both kindes, and that it was counted a playne sacriledge, (that is to say) a playne robbing of Gods glorie, to do other wise. For, they did alwayes sticke to the institution and ordinance of the Lord, tyll at the length, in the abominable and sacrilegious counsell of Constance, a most wicked and vngodly decre was made to the contrary. Many other reasons are they wont to bring for the defence of their accursed and detestable sacriledge.

If the mysticall Cup (say they) were indifferently ministered vnto al men and women that come to the Lordes bodie, it might chaunce that it shoulde be at one tyme or other, spyled, whiche thing coulde not happen without a great slander in the Church: And therefore, for auoyding of this offence, that might happen (by reason many hath the paultie and falling sicknesse) it hath bene appointed by the fathers, that the Sacrament shoulde be only ministered vnder one kinde.

Belike our Sauour Christ, the wisdome of the father, when he did first institute his Sacrament, coulde not by his eternall spirite, foresee such thinges, nor yet the blessed Apostle Saint Paul, when he did aboue. xxvj. yerres after his masters ascention, write vnto the Church of the Corinthians. Might not we by as good a reason, bicause that many offences do dayly arise, by the preaching of Gods worde, put downe the Scriptures altogether, as antechrist is wont to do, where soeuer he beareth any rule? Might we not with as iust cause, sith that many do surfet by meate and drinke, and in their drunkenesse do worke mischaunce, take away cleane from them, the vse of meate and drinke? Shall we, because that god thinges may, through the naughtinesse and negligence of men, be misused, take away the right vse of them, or abolishe

The Communion ministered in both kindes in the Primatiue Church.

The counsell of Constance was holden in the yere of our. 1414. Obiection.

Answer.

The papistes make Christ to be very ignorant. 1. Cor. 11.

A breefe Confession, with a confutation

therefoze the institution and ordinaunce of **GOD**, who hath ordeyned and appointed such thinges fo: the comfort & health of men?

1. Sam. 15.

Ciprian de cœ-
na domini.

Objection.

Answer.
Cakes
moulde in the
fire.

Let them geue a strait charge to their ministers, that they be sober and discrete, when that thei go about such holy mysteries, and that they take god hede to them selues, that no such offences do arise throught their negligence, or rathe behaviour. If they would do so, and suffer the holy institution of the Lord to stande whole, then shoulde they do well, and please God highly, who requireth nothing else, but a true obedience towarde his statutes and lawes: whereas, in doing as they do, they declare them selues to be boyde of the spirite of God, and of all due obedience that ought to be in all faithfull christians, and true seruantes of God. Fo: we must be subiect to God in obedience, ioyned to him in our willes, and vnited in our affections.

If we shoulde (say thei againe) minister the mysticall cup to the laye people, we shoulde be sayne to keepe the sacramentall wine, as well as the sacramentall bread. But the wine can not be kept long, but it wareth eger, so that it can not be drunken fo: eger nesse. Wherefoze the Church of Rome hath thought god, that the cup shoulde be cleane taken away from the laye people.

Who would not laugh at this balde reason of theirs, do not your holy cakes in the pize, if thei be to long kept, moulde also and finnie: yea, and runne full of maggottes and wormes too, so that ye be sayne many tymes, to burne that blessed body of the Lord, that ye your selues haue made, and to burye the ashes in some blinde and darke co:ner? Let the cautels of your Masse, beare witnes of the thing. How chaunceth it that your whozish mother, the Church of antechriste, did not fo: the same cause, put the laye people from the sacramentall bread too? Doeth not the one stande with as good a reason as the other? Fo: if ye can finde a remedie, that the bread shall not ware out of fashon, by often chaunging of your holye cakes: that is to say, by often taking away of the olde, and putting in of newe, may not the same remedie be used in the wine?

Where?

Whereas they say, the wine can not be kept or reserved, for causes before exprest. Verrein they shewe them selues most miserable blasphemers. From where, and from whence haue they this authoritie, to reserve and locke vp their consecrated bread? (as thei call it) scriptures thei can shewe none, and the learned are against them: yea, and some of their owne pproctours and doctours.

Against the papistical reservation.

Gabriell Biell, a greate stickler in your Transubstantiation, saith, *Non dedit discipulis, ut ipsum honorifice conseruarent: sed dedit in sui usum, dicens, accipite, & manducate.* Chyist gaue not (the sacrament) to his disciples, that they should reuerently reserve it: but he gaue it for their vse, saying: take and eate. Saincte Ciprian, an olde auncient Father, saith, *Panis iste recipitur, non includitur.* Whis bread is receaued, and not shut vp. Clemens likewise saith, *Tanta in altario Holocausta offerantur, quanta populo sufficere debeant: quod si remanserint, in crastinum non reseruentur.* Let there be so many hostes, or so muche bread offered at the aulter, as mai be sufficient for the people, if any thyng remaine, let it not be kepte vntill the moynynge. Origene and Cirill saie also verie plainly, *Dominus, panem quem discipulis suis dabat, non distulit, nec iussit seruari in crastinum.* The bread, that our Lorde gaue to his disciples, he leingred it not; nor had it to be kepte vntill the moynynge.

Gabriel. lecti-
ons. 26.

Ciprian de co-
na domini.

Clemens Epi-
scola secunda.

Origene
Cinllin Leuit.
Ho 5.

Hier. in. 1.
Cor. 11.

Hesichius in
Leuit. lib. 2.
Cap 8.

Nicaphorus.
lib. 17. cap. 25.

Sainct Hierome, shewing the order of the Church of Corinth, saith: After the Communion was doen, whatsoeuer portion of the sacrifices remained, they spent it there together in the Church, eating their common supper. Hesichius sheweth the order in his tyme, of that, that was left of the sacrament, and saith: that the remanentes of the Sacramente were burnt immediatly in the fire. Nicaphorus also saith of the order in his tyme, of that was left after the people had communicated together: that the remanentes of the same, in some places were geuen to the children that went to schole, to be eaten by them presently in the Church.

These testimonies are sufficient to disprove all that they haue, or can alledge for their reservation, and if they woulde vse this order, as thei haue declared, they should neuer doubt

A breefe confession, with a confutation

Note.

Marke this
ye papists &
answer it.

The papistes
owne reasons
do quite ouer-
throwe their
transubstan-
tiation.

Math. 15.

Math. 26.

Marke. 14.

Math. 15.

Ciprian Epist.
3. lib. 2.

Iohn. 15.

Math. 17.

of knowing, moulding, and so turning of the sacramentall bread and wine: but yet a little more to reason with these fellows of Rome, about the turning of the wine: for the which cause it can not be reserved, saie they. If it be the blood of Christ, how can it corrupte or chaunge? or if it doeth corrupt and chaunge: how can it be the blood of Christ? Is not the blood of Christ vncorruptible, and no more subiect to alteration? Your owne reasons (whatsoever ye can imagine and prate of your accidentes without substance, or of your substance without accidentes) doe quite ouerthrowe your false and erroneous doctrine of Transubstantiation. But that I should be somewhat shorter, you haue no commaundment in all the scriptures, to doe as you doe.

Is not this that ye doe in keepyng any parte of the Sacrament, one of your beggerly traditions? Doe ye not mosse vngodly contemne, despise, and breake the holy commaundmentes of the lord, that so ye maie maintaine & vpholde your lonlie inuentions? The wisdome of the father, our sauour Iesu Christ doth saie: drinke ye all of this, diuide this among you: whiche thyng the holy apostles (whom we ought most chiesly to folowe next vnto Christ) did performe immediatly. For, they dranke all of it: But this wholsome commaundment of our Sauour, is cleane put downe, that your wise traditiona maie stande and take place. When we do reprove your false, shamefull, and detestable abuses, wherewith ye haue filled the Church of Christ, ye crie out still against vs: The Fathers, The Fathers: and nothyng haue ye in your mouthes, but the Fathers.

Hear then what Saint Ciprian, who is one of the mosse ancient writers of the true Church, doeth saie: if in the sacrifice, whiche is Christ (saith he) Christ onely ought to be folowed, truly we must heare and doe the same, that Christ our Sauour did, and commaunded to be doen. For, he saith in his gospel, if ye doe the thinges that I commaunde you, I will no more cal you seruantes, but frendes. And that Christ alone ought to be heard, the father doeth also testifie from heauen, saiyng: This is my welbeloued sonne, in whom I am pleased,
heare

heare hym. If Chyriste onely must be hearde, we ought not to care, what any man hath thought good to be doen afoze vs, but what Chyriste first, who is before all, hath doen. For we ought not to folowe mans custome, but the trueth of God. With that the Lozde doeth crie out by Esay, sayng: They worshipping mee in vaine, teachyng the doctrines and commaundementes of men. And he saith a litle after: whosoener bzeaketh one of the least of these commaundementes, and teacheth men so to doe, he shalbe called the least in the kyngdome of heauen. If it be not la wfull (saith he) to bzeake the least of the lozdes commaundementes: How much lesse ought we to bzeake oꝝ transgresse those greate and weightie commaundementes, and that do so muche pertaine to the Sacrament of the Lozdes death, and of our redemption: oꝝ to chaunge them into any other thyng, than it hath been instituted oꝝ ordained of God:

Math. 15.

Math. 5.

¶ Saint Ambrose also hath a notable sayng: *Nos non omnia, quae christus non docuit, iure damnamus; quia christum fidelibus docuisse. Si quid autem christus non docuit quod docemus, etiam nos id detestabile indicamus.* That is to saie, we do rightly condemne al newe thynges whiche Chyrist hath not taught, bicause chyriste is the waie to the faithfull: if therfore we teache that, which Chyrist hath not taught we iudge it detestable. These substantiall saynges of these most auncient fathers, which be so surely grounded in the Scriptures and worde of God, shoulde make you to be afraied foꝝ to chaunge, alter, and teache, any maner of thing in the Lozdes institution and ordinaunce, that he hym selfe hath doen and appointed. If ye had the worde of God, and the saynges of the fathers in any estimation oꝝ reuerence (as ye will make vs to beleue ye haue) you woulde neuer so muche abuse Gods misteries and commaundementes as ye doe.

Ambro. in
quest. veteri &
noui testam.
quest. 114. lib.
4. de virginib.

¶ But ye neither regarde Gods worde, noꝝ yet the saynges of the auncient fathers: but as farwoꝝth, as they wꝛite as men, and so doying seeme somewhat to beare with your beggerly and dirtie traditions, whiche ye will haue to stande, whatsoeuer God and his sonne Iesus Chyriste our Lozde and Sauour, doe comaunde to the contrary, else, all his faithfull seruants and true prophetes shal dzinke of the whip, and fric a Faggot.

wherein the
papistes haue
the auncient
fathers in
estimation,

Iere. 44.
Papistes
aines...

D. J.

Pet

A breefe Confession, with a Consolation

Obiection.

**Say rather,
a stepmother.**

Answer.

**How far our
weake bre-
thren ought
to be bozne
withall.**

**Barnardus in
epist. 78. ad
Suggerium.
Abbat. Sancti
Dionisi.
wherin we
must beare
with our
weake bre-
thren.**

Yet they go forth still with their owne reasons, that they
maie beate downe altogether the ordinaunce & institution of
our sauour Christe, and let vp their owne. Where be manning
the church (saie they) that of their owne nature do so abhorre
wine, that it is death to them, either to smell it; or to drinke a
drop of it. How should the sacrament be ministred vnto them
in both kindes: would they not alwaies be ready to vomit,
when the Cup should be offered vnto them? Againe, if the cup
were kepte from them, when they should see the other to com-
municate in both kindes, would not that same be a wounde to
their consciences, and an occasion of dispaire? The Church
therefore, condescendynge to their infirmitie, and as a tender
mother bearyng with the weakenesse of her chyldren, did in
kintute and ordaine, that all the laie people shoulde in generall,
absteine from the Cup, lest through our libertie, our weake
brethren shoulde perishe, for whom Christe hath suffered his
precious death. For; if they shoulde communicate but in one
kynde, and see all the other communicate in both, they shoulde
alwaies be in a perplexitie, thinkyng still that thei had not re-
ceaued the Sacrament, as they ought to doe, and so should ne-
uer be quiet in their consciences.

All men that haue any wit or reason, or any sparke of cha-
ritie in them, wil confesse with you, that our weake brethren
are to be bozne withall, as muche as maie be: But not in all
thinges. For if God doeth either commaunde, or forbiode any
thyng expressely in his holy worde, I am bounde to obeye it,
though all the whole worlde were offended at it: and if I do it
not for feare of the offences of men, damnation hangeth ouer
my head. Barnardus geneth a verie good counsell thereto; he sa-
ieth, *Malum est vs scandalum moris nri, quam viciis relin-
quendis*. What is to saie, it is better that offence shoulde spring
or rise, then the trueth shoulde bee lesse (doynge his commaunde-
ment.) S. Gregorie saith, when there cometh more offence
then hurte, we must not sticke to offende. But in thynges in-
different, that is to saie, whiche we maie vse with thankes-
guyng, without the displeasure of God, and also forbeare, as
tyme and necessitie, but specially, the tyme of our neighbour
doth

Rom. 14.

doeth require. As is the choise of meates, and suche like, wee are bound to beare with the weakenes of our brethren, and to take heede, that we cast not them awaie with our libertie, for whom the only begotten sonne of God dis vouchesafe to shed his most precious blood. If they could proue that the ministration of receauing of the Sacramentes were indifferent for all men, to vse them at their owne pleasure, and as they list; then had they saide some what, and the battaile ended. But that they neuer be able to proue. For, in the Sacrament, the onely institution and ordinance of the Lord must be obserued and kepte.

The ministration of receauing of the Sacraments is not indifferent.

Amb. 1.60.11.

And whosoener both handle them, or vse hym selfe aboute them, other wise than the Lord hath instituted and ordeined, he is an vnworthy receauer of them, as Saint Ambrose doeth sufficiently declare, saying, *Indignus est dominus, qui aliter Mysterium celebrat, quam ab eo traditum est. Non enim potest deuotus esse qui aliter presumit, quam datum est ab autore.* He is vnworthy of the Lord, that doeth other wise celebrate the misterie, then it was deliuered of the Lord. For he cannot be deuoute, that falseth it other wise then it was geuen of the author. Thus farre he. Therefore, we ought in no wise to alter the Lordes institution, for feare of men or fewe mens sakes, whiche bicause of some naturall let, can not receane the visible and outward signes, els bicause that there be some, that be deafe, and cannot here the preaching of Gods worde, whiche doubtlesse, vnto them is a greate grieve; or rather a Hell of conscience. For they might surmise that God hath utterly forsaken them, sith that he hath depriued them of that meane wherby he doth commonly call his electe and chosen, and certifieth them of their saluation, wee shoulde haue as iuste cause to take away cleane from the congregation, the preaching of Gods worde, least we shoulde minister vnto them a farther occasion of dispayre. Who, hauing any wit in his head, woulde aloeue our doing, if we shoulde so doe? And yet this standeth with as good reason, as the other.

Rom. 10.
Rom. 8.

Why doe ye not rather by Gods worde, shewe and declare vnto these weak brethren that haue suche naturall impediments,

D.g. mentes,

A breefe Confession, with a confutation

mentes, and lettes, that they can not receaue the Sacrament whole, as the trueth hymselfe, and the wisdom of the father hath instituted & ordeined, that the so;bearing of the visible signes, with that thei doe it not of a contempte, can not hurte, nor hinder them, if they doe with a liuely faith, take holde vpon the thynges that bee signified and represented vnto vs by the Sacramentes.

When the Iewes were in captiuitie, and coulde not offer the Sacrifices that God had commaunded them, in the place, and with suche ceremonies as God had ordeined in his lawe, they offered none at all, and yet this was not imputed vnto them, as long as they so;ke not the lawe of god, and his true religion, they were still partakers of the spirituall thynges, that were signified vnto them by these outwarde ceremonies and Sacrifices. When the Israelites were in the wilbernes, they ministred not the outwarde circumcision vnto their men children, by the space of fourtie yeres, bicause that they coulde not do it conueniently. And yet it is not to be thought, that god was displeased therefore, though he hym selfe had commaunded circumcision to be ministred vpon the eight daie after the childzens byrth, and that with a so;re threathynge, as it appeareth in Genesis: Euen so may we saie of those folke, that haue suche naturall impedimentes, that they can not receaue the whole Sacramentes, accordyng to the institution and ordinance of our Sauour Christ: If thei haue a true liuely faith, and take holde therby vpon the mercie of God, declared vnto vs in our Sauour Christ.

For so doeth S. Augustine saie: *Credere in christum, hoc est manducare panem viuum: nolite parare fauces, sed cor. To beloue in Christ, that is the eatyng of the bread of life: prepare not your mouthes, prepare your haertes.* Againe: *Qui manducat spiritus non foris: qui manducat in corde, non qui praeiungit dente.* He that eateth Christes body inwardly, not that eateth outwardly: he that eateth the body of Christe it selfe in his harte, not that presseth (the Sacrament) with his teeth. Againe, *Quid parat dente, & ventrem? crede, & manducasti.* What preparest thou thy tooth, and thy belly: beloue, and thou hast eaten. Tertullian

Iosu. 5.

Gen. 17.

Faith eateth.

August. in
Ioh. tract. 26.

August. in
Ioh. tract. 26.

August in
Ioh. tract. 25.

Tertullian saith: *Christus auditu deuorandus est: intellectu rumi-*
nandus est: & fide digerendus. What is to say, christ must be deuour-
 ed by hearing: chewed by vnderstandyng: digested by faith. S.
 Ciprian affirmeth all this: when he saith, *Quod est esca carnis,*
hoc est anima fidei. Non dentes ad mordendum acimus: sed fide sin-
cera panem sanctum frangimus. What meate is vnto our flesh, the
 same is saith vnto our soules. We sharpen not our teeth to
 bite withall: but with pure faith we bzeake this holy bzead.
 Barnarde saith also, *Qui manducat carnem meam, & bibit san-*
guinem meum, habet vitam eternam: hoc est, qui recolat mortem meam,
& exemplo meo, mortificat membra sua super terram, habet vitam
eternam. What is to saie, he that eateth my flesh, and drinketh
 my blood, hath eternal life: that is, he that beleueth oꝝ remem-
 bzeeth my pretious death, and by my example doth mortifie his
 members vpon the earth, hath eternall life.

By these testimonies we may see, howe the papistes might
 perswade the wraike ones that they speake of, how that Christ
 is eaten by faith. For truly they ought rather to so bzeare
 the whole Sacrament, then by mangling of it, bzeake the in-
 stitution of the Lorde. But these toly selowes, which are so
 afraid to offende a few persons, in whom no offence is to be
 feared, if they be well instructed and taught, make no consci-
 ence at all to offende all the whole christendome, by mangling
 of the holy sacrament, and by taking halfe of it away from
 the laitie. For howe cannen knowing the institution and
 ordinance of Christ, communicate vnder one kinde, with a
 good & safe conscience. And specially, when they see them that
 should be the Lanternes and lights of the world, to communi-
 cate vnder both kindes. If they be so charitable, as they will
 sayne to be. Why doe they not them selues abstaine from the
 cup, least they minister occasion vnto the poore laye bzethren,
 to thinke that they do not receaue the Communion a right, oꝝ
 as they ought to do: and so to be disquieted in their consciences
 as long as they liue.

But what shoulde I say any longer about this matter.
 They do not onely take away halfe the Sacrament from the
 christian people, (which thing as their quire authors do te

Tert. de resur-
 reccio. carnis.

Cyprian de
 eccena dom.

Barnardus de
 diligendo deo.

Coloss. 3.

It is better
 to refrayne
 from the
 whole sacra-
 ment: then to
 mangle it, oꝝ
 leaue part
 vnbone.

Math. 5.

Gelasius papa
cont. Euchar.

Howe the mi-
steriall bread
is abused in
the sacrament.

Papistes are
comozantes.

By the pas-
pistes doings
all the people
were excom-
municated.

Concil. Antio-
chen. Can. 2.

Canon. Apost.
Canon. 10.

Hugo Cardi.
in Luk ca. 24.
Durandus in
Rational. lib. 4
cap. 55.

riste, can not be done without great sacrifice) but altho they
do so th: insolently vse the sacramentall bread, that they write
about it, beake altogether the wordes institution and ope-
nauce. For, wherean our Saviour Christe do beake the
bread, and did geue it to his apostles, bidding them, and all his
faithfull ministers to do the same: that is to say, to beake the
bread, and to distribute it to all faithfull communicantes, they
do eate by all alone, making none partakers with them at all.

In deede thei beake the bread, but it is only for a face, and
as it were for an apische counterfeiting of the wordes institu-
tion: but no man doth sac: the better for it. For, thei eate by
all alone neuer thele, and not one crumbe do thei geue to the
poore people that standeth by them: so that we may better call
it an vnion, or rather an excommunication, than a Commu-
nion: And a most deuillish and defestable sacrifice, rather
than a holy and blessed Sacrament.

For, although their miserable doing, in suffering the
people to be present at prayer, and not communicate together,
according to the decrees, were all excommunicated, *ipse facti*.
In the Council of Andriche it was decreed thus: *Omnes qui
ingrediantur in ecclesiam dei, et sacra scripturas audiant, et sermone
antem preceptionem dominici sacramenti, et ab ecclesia abijci oportet*.
etc. All that come into the Church of God, and heare the holy
Scriptures, and refuse the receauing of the wordes Sacra-
ment, lette them be put from the Church etc. The xxxijth
wordes ye haue in the Canon of the apostles. Hugo Cardinall
saith, In the Primatiue Church (saith he) as many as were
present at the Canon of the Masse, did daily communicate.
and if they would not, they departed as excommunicated. Du-
randus saith, In the Primatiue Church, al the faithfull daily
retraued the Communion.

By these testimonies we may perceaue two things: First,
that none came into the Church, but they were excommuni-
cated, if they were not communicantes. Secondly, how in the
Primatiue Church, both the priestes, and this people, recei-
ued the Communion with the Minister. These doctours are no
protestantes nor Hugonites, but papistes, as ye are. Whis we

make sit, that they stinke not; to beake the loaves institution, the Canons of the apostles, no; yet passe upon their owne doctrines saynges: to these men, no order, cyle, no; & as we will serue.

Againe, whereas our Saviour Christ saith, Take, eate. &c. These our gentlemen are wont to say, Say, not so: but, gape wide, and we will cast it into your mouthes: or, ye shall fall downe vpon your knees, and with knocking vpo your brestes, and holding vp of your hands, ye shall devoutly receiue it. So that here they make the poore ignorant and simple people, to beleeue that he, who hath sanctified their mouthes, hath not sanctified their handes also: whereby it cometh to passe, that if they handle the visible and outward Sacramentes, with gloves on their hands, which are made of sheepe skinned, and olde rotten dogge skinned, they make no conscience of it: but if that chauce to touch the ether the consecrated hoste, or the Chalice with their bare skinned, which Christ hath sanctified with his precious blood: and hath promised to glorifie it at the day of the generall resurrection: they are so troubled in their consciences, that they thinke verely, that they shall sincke downe quicke into hell: or that their fingers and handes shall rotte off. Such godly doctrine our papistes beate into poore mens heades.

But the angel did teache Moyses another lesson. For, when he was coming to the florie bush, he did bid him to put off his shoes, because that he stode in a holy place: whereby we are admonished of two things. First, howe that God doth prepare our bare skinned, which he hath sanctified with the blood of his sonne, before the kinde of deare beastes, which shall neuer rise againe, nor be partakers of the glory that the children of God shall haue at the general resurrection of all fleshe, both in their bodies, and in their soules. Secondly, howe that we ought to put away all deare workes from vs, if we will truly, and as we shoulde do, handle holy things: or if we take for to obteyne true holynesse at Gods hande. These godly lessons shoulde first teache the people when they come to the Communion, and as they are sitting at the table, they shoulde examine themselves,

Mark. 14.

Gape wide;

Howe the poore & ignorant people are abused.

Sheepe skinned and olde rotten dog skinned.

Exod. 3:

Isa. 5:

Act. 7.

We are admonished of two things, by that Moses was bid den to put off his shoes.

A breefe confession, with a confutation

themselves, to deliuer them from the abominable superstition of these false apostles, whiche according to the doctrine and preceptes of men, be wont to say: Touch not: eat: not: handle not.

Coloss. 2.

The .xvij. Chapter.

¶ Against worshipping of the Sacrament.



Now to speake of the detestable Idolatry, that they doe with all tyranny and crueltie compell men to commit, making them to worship a peece of bread, in steede of the liuing God, creator of all thynges, it will be necessarie: for whereas the Sacrament of the body and blood of christe, was instituted and ordeined, for to put vs in remembraunce of the death, passion, and bloodshedding of our saviour christ, and that we should in it (being duely ministred, and worthely receiued) be made partakers of all the merites thereof: that is to saie, be put in full possession of all, that he did purchase by the death of his body, and by the shedding of his blood: they make of it a plaine pooll, causing the simple ignorant people, to geue godly honour to the corruptible elements of bread and wine, which thyng they can not deny, but to be directly against all the scriptures, which doe alwaies teache vs to lifte vp our heartes and mindes vnto the Lorde: that is to saie, vnto the thynges that by the Sacraments are signified vnto vs, and not vnto the visible elementes and signes of them. For as saint Chrysostome saith, The Infidell, when he heareth of the water of baptisme, thinketh it to be onely plaine water: but I that beloue in Christe, doe not onely see water, but also the cleansing of the soule, by the spirite of God. I consider christes buriall, his resurrection, our sanctification, righteousness, and the fulnes of the spirite: the thing that I see, I iudge not with my bodily eies, but with the eyes of my minde: Thus farre be, Saint Augustine therefore plainly saith to them that hang so vppon the visible signes: *Ea demum est miserabilis anime seruitus, signa pro rebus accipere.* This is a miserable bondage of the soule, to take the signes, in steede of the thynges that be signified. And so this cause were they

wherefore
the sacramēt
was institu-
ted.

Wholde ye
papistes, we
do make more
then bare
signes of the
sacrament.

Christ. in Epist.
ad Cor. 10. 7.

August. de
doct. Christiana.
lib. 3. cap. 5.

they woulde to saie: Lift vp your heartes, all the people of congregation answered, We haue lifte them vp vnto the Lorde.

Colof. 3.

To be shorte, Chyriste our sauour, who sayeth that he hath shewnd and declared vnto vs, all that he hearde of his father, maketh no mention at all of this woꝛshipping, but sayeth onely: Take, eate. &c. The blessed Apostle S. Paule, who doeth sette forth at large the whole institution of his master Chyrist, saith not: Let a man fall downe on his knees, and woꝛship the bꝛead and wyne: But, let a man examine him selfe: that is to saie, descend into his owne conscience, and trye his owne hart and so let him eate of this bꝛead, and drinke of this cuppe. If any suche woꝛshipping had ben requisite and necessarie, both Chyrist our sauour himselfe, and also his Apostle, woulde not haue left it out vnspoken of.

Iohn. 15.

Math. 26.

1. Cor. 11.

what it is to examine our selues.

¶ Wherby we may conclude, that all that thei do in the honouring of the mysticall bꝛead and wine, is a mere inuention of theirs, and a most detestable idolatrie, which ought in no wise to be suffered in the church of chryst. For by it, the honour that is due vnto the liuing God only, the creatour and maker of all thinges, and vnto his sonne Iesus Chyrist our Lorde and sauour, is geuen vnto the dumbe and insensible creatures, and corruptible elementes of bꝛead and wine. That they are corruptible creatures, Saint Augustine saith, If we beholde the visible creatures (as the bꝛead and the wine) wherein the sacramentes are ministred, who saith not that thei be corruptible? But if we consider the thinges that are wrought there, by, who saith not, that thei can not be corrupted. Saint Origene saith, The meate that is sanctified by the woꝛd of God, & by prayer, according to the materiall part that is in it, passeth into the belly, and so forth into the priuie. &c. Therefore, let vs folowe S. Chrysostomes counsell: where he saileth. *Nolimus creatorem cum creatura confundere: ne illud audiamus, seruierunt creature potius, quam creatori.* Let vs not confounde the creature, and the creatour both together: lest it be saide of vs, they haue honoured a creature moze then their creatour. For saith he in a nother place, creatures are to woꝛship: & the creatour to be woꝛshipped.

Augustine de baptisimo contra Donatist. lib. 3. Cap. 10.

Origen. in math. cap. 13.

Chrysost. in Iohannem, Homil. 3.

Homil. 33.

P.s. But

A breefe Confession, with a confutation

Objection.
That it is
no sacramēt.

August. in
Plal. 98.

Answer.

Sursum corda.

Ciprian in
oratione Do-
mini.

Chrisost. in
mat homil. 9.

August. in
Plal. 39.

Coloss. 3.

But here thei will say, that thei worshippinge not the bread and the wine, but the body and blood of Chyriste, that be there really present, under the formes of bread and wine, for to be receaved of the faithfull communicantes. We not these Saint Augustines wordes (say they?) No man doth eate the fleshe of chyist, except he worshop it first, & not only we do not sinne, if we worshop it, but rather we do sinne if we worshop it not.

They can neither proue by this place of Saint Augustine; that the body and blood of Chyriste, be really present vnder the formes of bread and wine: nor yet mainteine their idolatrous worshippinge of the Sacrament by it. For, all faithfull chrystians being commaunded to lift vp their heartes, do worshippinge the fleshe of Chyriste (in his Godhead) sitting in glorie on the right hande of the father, befoze that thei seade vpon it by faith, thzough the mightie operation of the eternall spirite of God. And that this is the meaning of Saint Augustine, it may easily appeare by that that foloweth. For, by and by after he saith, that we ought not to sticke long in the fleshe, but to clyme vp higher vnto the godhead of Chyrist. And verely, their very wordes that they do vse afoze that thei go about, or euen when thei go about their holy misteries, saying vnto the people, Lift vp your heartes, do vtterly condemne them. For, by them, folowing in this point the custome of the auncient Catholique Church, thei doe exhort the people that thei sticke not vnto the visible elementes, and signes of bread and wine, but that thei lift vp their heartes and mindes vnto him that is signified by them.

Saint Ciprian therefore saith full well: Befoze prayer, the priest with a pzeface prepareth the hartes of the bzyethzen, saying vnto them, Lift vp your heartes: that when the people aunswereth, We lift them vp vnto the Lorde, thei may be put in minde to thinke of nothing else, but of the Lorde.

Chrisostome also saith, *Clamamus in conspectu sacrificij, Sursum corda.* We crie a loude in the sight of the oblation. Lift vp your heartes. S. Augustine vpon the Psalmes, saith: Let vs lift vp our heartes, if ye be risen againe with chyist, he saith vnto the faithfull, he saith vnto them, that receaue the body and blood

Blood of our Lozde. If ye be risen againe with Chzist, sauiour those thynges, that are aboue : where Chziste is at the right hande of God: seeke for the thynges that bee aboue : not for the thynges that be in earth. Their owne *manipulus curatorem*: saith thus, Before the Canon the Priest saith, Lift vp your hartes: As if he woulde saie, who so will receaue this Sacramente; ought to haue his hearte lifted vp vnto God.

Ca. 10. fol. 45.

But lette vs graunt vnto them, by waie of disputation, that the naturall body and blood of Chziste bee really present vnder the formes of bread and wine, yet we shall alwaies bee in feare to commit Idolatrie, if at least their doctrine be true. For they saie, excepte the Priestes doe pronounce the wordes of consecration (which wordes they be in doubt of them selues, and cannot wel tel which they be) vpon the creatures of bread and wine, *Cum intentione consecrandi*. That is, with an intent and mynde to consecrate, they be not made the body and blood of Chziste, but remaine still *nude nude*, and bare creatures of bread and wine. Therefore Holcot saith vpon the maiſter of sentences. *Laicus adorat hostiam non consecratam*. The laie people (saith he) worshipping a wafer that is not consecrated. And therfore, that perill and daunger of Idolatrie may be auoyded at all tymes, *Thomas de Aquino*, in a certaine booke, geueth vs counsell that we worship it with a condition, sayng: Lozde, if thou be there, I doe worship thee, if thou be not there, I worship thee not.

Holcot

Thomas de Aquino in Rationale diuinorum officiorum.

Is not this a sure and certaine doctrine, thinke ye, and most worthy to be mainteined with fire and sword, and with suche shedding of innocent blood? Repent then ye Magistrates, and rulers of the people, and be soze in your hartes, that euer ye consented to the death of so many Partyes, that in these our daies haue been most cruelly put to death for the truethe sake, and crie God mercie betimes, lest ye with the beaste and hir false Prophetes, whose slaues ye are now become (though some of you perceauie it not) be cast for euer into the lake that burneth with fire and Brimstone, which is the seconde death.

3 short exhortation to magistrates.

There be some in the world that alledge Sainte Ciprian, to proue that the Sacrament must be worshipped. And these

Reuelation Cap. 21.

Obiection.

13. y.

wordes

A breefe Confession, with a confutation

Ciprianus.

woordes of his doe they byyng for the. The Sacramentes, as muche as in them is, can neuer be without the proper vertue, nor the diuine maiestie can in any wise absent it self from the misteries: It soloweth then saie they, that they must be woꝝ shipped, sith that the diuine maiestie is neuer absent from them.

Answer.

I would faine aske these greate doctours of diuinitie, why they doe not then woꝝ ship the water of baptisme, wherein we are apparelled with Christ, renewed with the holy ghost, and receiue free remission of our synnes: I am sure that the diuine maiestie of God, is no moze absent from the Sacrament of baptisme, then from the Sacrament of the body and blood of Christe. And yet none of them all, will graunt that the water of baptisme should be woꝝ shipped. Christ our sauour, who is the trueth hymselfe and can not lie, doth saie in his Gospell: He that loueth me, keepeth my woꝝde and my father shal loue hym, and we will come to hym, and dwell with hym. Againe, He that eateth my fleshe, and drinketh my blood, dwelleth in me, and I in hym. These also are saint Johns woordes: Whoso neuer confesseth, that Iesus is the sonne of god, God dwelleth in hym, and he in God.

Rom. 6.

John. 14.

John. 6.

1. Iohn. 4.

By these tertes we doe learne, that God the father, God the sonne, and God the holy Ghoste, dwelleth in all the faithfull beleeuers: yea, I dare saie, a thousande tymes moze effectuously, then in the inuisible elementes of water, or bread, or of wine: And yet no godly honour ought to be doen vnto them, for that were a plaine Idolatrie: Christe our sauour sayng: Thou shalt honour the Loꝝde thy God, and hym onely shalt thou serue and woꝝ ship. Now all men maie see that the sayng of sainte Ciprian helpeth them nothing, for to maintaine their Idolatrous woꝝ shipping of the sacrament, excepte they will also graunte that the water of Baptisme, and euery true christian man must be woꝝ shipped also.

Matth. 4.

Luke. 4.

What honour
we ought to
doe vnto the
Sacraments

But peraduenture some man wil aske: will ye haue no manner of honour to be doen vnto the Sacramentes? I doe answer, that we doe sufficient honour vnto them, when we doe receaue them with an unfained faith, and as Christ hath in-

stituted

stituted them, submitting our selues obediently vnto his holy institution and ordinaunce. If we doe other wise, we receaue them vnworthely, to our vtter vndoing and condemnation. If then S. Ambroses sayng after they receaue the Sacrament vnworthely that handle the misteries otherwise than Christ hath instituted: If they be also guiltie of the body and blood of the Lorde, that come to this holy Supper, not obseruyng the institution of hym, that is the authour of it: where shall our Pope catholiques become? How shall they escape damnation? For, none in all the whole worlde, if we consider well, what hath been saide before, doe more abominably and shamefully breake the ordinaunce of God, then they doe.

Ambros. in. 1.
Cor. 11.

None doe
breake the
Lordes insti-
tution more,
then the Pa-
pistes.
Deut. 4.
Reuel. 22.

Can they therefore haue a deuout mynd towarde hym, that saith: Ye shall not doe euery thing as ye thinke best, but that whiche I commaunde you, that shall ye doe onely: I am the Lorde your God. Adde nothyng vnto it, nor take ought away from it: but leauing them: to the righteous indgement of hym, that with the fire of his wrath did consume Nadab and Abihu in the sight of all the people, because that they had offered straunge fire, which the lorde had not commaunded them. I will goe through, by the helpe of God, with the rest of their obiection.

Leuit. 10.

We saide before, that they eate the bread of the Lorde, and drinke his Cup vnworthely, that come to the holy misteries, not hauing truly examined themselves, or that come to them, without true faith in the merites of the deathe, passion, and blood shedding of our Saviour Iesu Christe, and that presume to take or receaue them, without true repentance, vnfeigned confession of their synnes, and without a mendment of their owne liues. I saide also, that after the sayng of Sainste Ambrose, they receiue this Sacrament vnworthely, that handle the misteries otherwise than the lorde hath instituted and ordeined them, and that they be guiltie of the body and blood of the Lorde (which as this father doeth write, is to be punished for the death of Christe, or to suffer the punishment that they shall suffer and haue, that did put him to death, and did shed his most precious blood) that come to this holy Table, not obser-

Recapitulation.

Ambrosius in
1. Cor. 11.

A breefe Confession, with a confutation

wyng the institution and ordinaunce of Chyſte, and without a chryſtianlike conuerſation.

The xvij. Chapter.

¶ How the vnworthy receiuers, are guiltie of the body and blood of Chyſte, although he be not corporally in the Sacrament.



¶ We let vs ſee, whether the vnwoꝛthy receiuers of this holy Sacrament, can not eate and drinke their owne damnation, or be guiltie of the body and blood of Chyſt, except our Sauour both God and man, fleſhe, blood, and bones, as he was boꝛne of the virgin Marie, be there vnder the ſoꝛmes of bread and wine really preſent. Chyſte our ſauour did ſay with his owne mouth: Verely I ſay vnto you, whatſoeuer ye doe to one of theſe litle ones, ye do it vnto me. Shall we ſay therfoꝛe, that Chyſt is naturally, fleſhe, blood, and bones in euery poꝛe body that lieth impotent and ſicke, or that goeth from doꝛe to doꝛe? It were too much madneſſe ſo to ſay.

2. Cor. 11.

In anſwere to the objections on that is made out of the 11. to the Corinethians. Math. 25.

¶ Marke this well.

Math. 25.

Actes. 9.

As then our Sauour Jeſus Chyſte, is either reſreſhed or deſpised in his poꝛe needie members, ſo is he honoured or diſhonoured in his Sacramentes. And as he doth reckon and impute that to be done vnto him, that we do vnto his poꝛe needie members, ſo doth he reckon and impute that to be done vnto his body & blood, that is doen vnto the ſacrament of the ſame. In an other place he ſaieth vnto Saul, who perſecuted his Church: Saul, Saul, why doeſt thou perſecute me? Chyſt was then riſen from death, and coulde die no moꝛe, or yet be perſecuted of any man: and neuertheleſſe he ſaith, Why doeſt thou perſecute me? Shall we by and by deſcant vpon theſe woꝛds, that Chyſt our Sauour, is really in euery one of his faithfull members that be perſecuted? If we ſhould ſo do, all the woꝛld might count & reckon vs foꝛ mad, and out of our right wittes.

¶ We may ſay then as we did befoꝛe: As our ſauour Chyſt doth impute that perſecution to be done vnto his owne body, and vnto his owne perſon, that is done vnto his faithfull members; ſo if we do with an vnwoꝛthy and vnreuerent receiuing

ning, & with a presumptuous or wilfull disobedience towarde
his institution and ordinance, pollute and defile his holy Sa-
cramentes, he will impute it to be done vnto the very thinges
that thei do signifie, and not to the visible signes & elementes.
The Lorde him selfe saith, He that toucheth you, toucheth the
apple of mine eye. We were a very idiote that would vpon the
occasion of this text, affirme and mainteyne, that euery one of
the faithfull is really the apple of the Lordes eye. We do ra-
ther learne by this text, that God doth loue his elect and cho-
sen, as dearely as a man doth loue the apple of his owne eye,
& that he will as soze punish the cruel tyrantes of the worlde,
that persecute and hurt them, as he would punish them that
should hurt the apple of his owne eye. Which, as it is a dead
full saying for the tyrantes and persecutours of Gods people,
so is it very comforteable for all those that suffer persecution
here in this worlde for righteousness sake.

Nota.

Zacharie. 2.

what we
learne of the
Lordes
wordes in
Zacherie.

Math. 57.

Many like textes haue we in the Scriptures, as when S.
Paul saith, A man praying or prophciyng, and hauing any
thing on his head, doth dishonour his head. And before he sayd,
that the head of euery man is Christ. It should solowe them
by their owne doctrine, that Christ coulde not be dishonoured,
except he were really and substantially in euery mans head
that doth pray or prophcie. But thei will neither perceane
nor vnderstande that this maner of speaking, that the holy
ghost doeth vse here in this place, is borrowed of the common
phrase and speache that is vsed among men. If I should send
a gift or a present vnto a man, if he would not take it, but re-
fuse it despitefully, or contemne it, I would verily thinke that
he had contemned and disdayned me, and not my gift or pre-
sent. But what would I thinke, if he should cast it into the
dirt, and treade it vnder foote?

1. Cor. 11.

A similitude.

When an earthly king doeth sende forth his boade scale
among his subiectes, thereby to declare his princely fauour to-
wardes them, and that he will helpe, ayde, and succour them
in all their necessities and tronbles, and deliuer them from all
perys and daungers, as much as in him lyeth: If any man
should despitefully take it, bzeake it in peces, and cast it into
the

The Kinges
boade scale.

A breefe confession, with a confutation

the myre, or esteeme it no more than other common ware; Woulde it not be saide, that he should commit treason against the kinges person? And yet no man will say, that the kinges person is there really vnder the ware, or that the ware is the kinges person.

The Sacramentes are the true Seales, of our heauenly kyng.

So the Sacrament of the body and blood of Chyriste, is the true seale of our heauenly king, wherby he doeth seale vp vnto vs, all the benefites of his precious death, passion, and blood sheeding, and also certifie vs, that if we will take holde vpon him by faith, he will deliuer vs from all our enemies, both bodily and ghostly, and as long as we be in this mortall warre, fighting against the whole worlde, Satan the deuill, and the fleshe, feede and comfort vs with the heauenly fode of his most precious body and blood, and at length make vs selowe heires with him of his heauenly kingdome.

Gal. 3. 4.

Wherefore, if we do handle it vnreuerently, not considering who is the authour of it, nor who it is that offereth him selfe so mercifully and louingly vnto vs: As it marueyleth that the holy Apostle saith, that we are guiltie of the body & blood of the Lorde, that is to say, that we are before the iudgement seate of almightie God, because of our vnthankfulnesse, and vnreuerent handling of the holy misteries, counted as guiltie as if we had slaine the body of the only begotten sonne of god, and shed his most precious blood vpon the crosse: And yet it foloweth not, that the body and blood of Chyriste, be really present there in the Sacrament. The Apostle Saint Paul doeth wryte, that thei that fall away from the known trueth, do crucifie a newe the only begotten sonne of God. Shall we therefore say that thei haue our sauour Iesus Chyrist among them? and that thei naye him vpon the crosse, as the Iewes did vnder Pontius Pilate, when thei did by the handes of the Gentiles, put him to a most shamefull death: What were to great a blasphemie against the glorious resarrection of our sauour Iesu Chyrist, who rising againe from the dead, dieth no more: death hath no more power ouer him.

Note,

Hebr. 6.

Math. 27.

Roma. 6.

Marke this similitude,

Againe, as if a wilfull and rebellious subiect, should no more esteeme or regarde his princes seale, than other comon ware,

or haue it in no greater reuerence, than the seale of some priuate man, it might rightly be saide, that he wisheth no difference of his princes person: that is to say, that he doth no more esteeme him, than he doeth other men: yet it needeth not that the kinges person be there really present: So when we come to the Lordes bodie, if we do take vnrerentially the missicall bread and wine, as other common meates appointed for the belly, then make we no difference of the Lordes body: we doe not esteeme the woorthines, price, and vertue of it, which in the holy misteries, is so freely, and so liberally offered vnto vs.

Nota.

And therefore it is no maruelles, that in steede of grace, in steede of forgiveness of our finnes, and of life euerlastyng, we doe eate and drinke our owne damnation: They (saith saint Paul) that sinne after that they haue receaued the knowledge of the trueth, looking for another sacrifice for finnes, do esteeme the blood of the Testament, as a prophane and vnholly thyng: that is to saie, they make no difference of it, they haue it in no more estimation then the blood of Calues and of Goates. He that would gather vpon this place, that they haue the blood of Christe really among them, were a very Idiot sole, and well woorthy to be laughed to scozne of all men.

Hebre. 6.

In like maner, although the vnwoorthy receauers of the sacramentes, doe eate and drinke there, their owne damnation, because that they make no difference of the Lordes body: yet it foloweth not therefore, that the body of Christ must needs be there really present, vnder the formes of bread and wine: Yea, if it were there, or if the bread and wine were really the body and blood of our Sauour Christe, the vnwoorthy receauers could not eate and drinke there, their owne damnation, but rather they should eate life, and drinke life, sith that the trueth hymself doth saie: he that eateth my flesh, and drinketh my blood, hath life euerlastyng. Again: he that eateth mee, liueth through mee.

Marke this diligently.

Iohn. 6.

And therefore saint Augustine saith: The Sacrament of the unitie of the body and blood of Christe, is taken from the Lordes body, so some men vnto life euerlastyng, and to some men vnto destruction, But the thyng it selfe, whereof it is a

August. in Io. tract. 26.

R. s.

Sacra

A breefe Confession, with a confutation

Sacrament, is to all men vnto saluation, and vnto no man to destruction, whosoener is partaker of it. These wordes are plaine, and doe sufficiently declare vnto vs, that if the bodye and blood of our Saniour Christ were really present vnder the formes of bread and wine, or that the bread & wine were transubstantiated, or really chaunged into the naturall bodye and blood of Christe, the vnwoorthy receauers coulde not eate and drinke their owne damnation: but rather, as I saide before, they shoulde eate and drinke life everlastyng, and haue saluation, For the fleshe and blood of Christ (whereof the bread and wine are Sacramentes) is to all men vnto saluation, and to no man vnto destruction, as we learne here by S. Augustines wordes.

The. xix. Chapter.

Whether the Papistes haue still the same body in the Sacrament that was giuen vpon the Crosse.

Marke this question.



Nota.

Math. 27.

Now that I haue sufficiently answered to their obiections: I will aske them this question: whether they haue still the same body, that Christe did geue at his last supper, or not? I am sure that they will answer that they haue still the same body. Then will I aske them againe: whether the body that Christe did geue at his last supper, was mortall, or immortall? If they saie that it was immortall, they shalbe proued liars by the Scriptures, whiche doe testifie vnto vs, that his body that he toke of the virgine Marie, was put to death the next daie. If they saie that it was mortall, sith that they haue the same still in their Sacrament, it shoulde folowe, that the body of Christe were not yet glorified, but mortall still, and subiect vnto death.

They are dzinen to confesse either the one or the other: that is to say, that either it was mortall, or immortall. For, it could not be both at one time, no not when he did the we a taste of his glorie vnto his disciples vpon the mount Thabor. For, as Vigilus Martyr saith, One nature or substance, can not receaue diuers and contrary things in it selfe at one time. Where

Math. 17.
Vigilius Mart.
tyr. lib. 4. contra Eutichen.

for,

foze, let them geue what answer soener thei will; thei can not escape: but that thei shalbe proued most shamefull lyars both wayes, and that the body that thei boast them selues to haue in their Sacrament, can not be the true body of Chyiste, that he toke in the virgins wombe, of whom he toke his vndefiled substance, (soz as it was then mortall, when he did institute his holy Supper, so is it nowe glorified and immortall: and in it doth our Sauour Chyist sit nowe on the right hande of the father soz euer, tyll his enemies be made his footstool:) But a newe phantasticall body of their owne imagination and forgyng, haue thei, and none other. If thei will flie to the omnipotencie, or almightie power of God, (as thei be wont to do all wayes, when thei are put to their trompes) thei haue learned befoze, howe farre forth it will helpe them. The almightie power of God, and his sacred and holy worde, are so ioyned and knit together, that as he is able to do whatsoeuer he doth promise in his worde: so will he do nothing, noz can do nothing that is contrarie vnto it, as the wordes of Theodoretus by me alledged befoze, do sufficiently declare. Againe, wht our Sauour Chyiste did at his last Supper, institute his holy Sacrament, he was there present him selfe, in his true and naturall body, talking wth his Apostles, and also eating and drynking wth them of the mysticall bread, and of the mysticall cup, of the which, being insensible creatures; *voluit dicere per gratiam*; he did vouchsafe through grace to say: *This is my body*, and: *This is my blood*. Soz, as he had befoze called his body *Wheate* and *bread*, and him selfe a *Wine*: so did he then honour the bread and the wine, wth the names of his body and blood. Chrysostome saith also: befoze the bread be sanctified, we call it bread: but after that by the meane of the priest, the heauy grace hath halowed it, it is discharged from the name of bread, and is vouchsafed to be called by the name of our Lordes body: notwithstanding, the nature of the bread remaineth still. Ireneus saith, Chyiste confessed bread, which is a creature, to be his body, and the cup to be his blood. Reade Ciprian *ad magnum*, which speaketh most plainely heresalso.

Shall they not be faine to saie then, if they will haue their

Hebre. 10.

Hebre. 11.

Theodoretus
3. Dialogo.

Epiphanius
contra hereses
lib. 3. tomo. 2.

Theodoretus
Dialogo. 1.

Chrysostomus
ad Cesarium,

Ireneus contra
Valent. lib.

Cap. 3.

Ciprian lib. 1.

Epist. ad Ma-
gnum.

A breefe Confession, with a confutation

doctrine to stande, that Christ had then twoo bodies, one that did eate and drinke, and the other that was eaten vp. and drunken euen of his owne selfe? The body of Christ (say they) only when it is glorified and immortall, can be euery where, or in mo places then in one at once: but it was not then glorified, nor yet immortall; (for why? he died the next day after) howe coulde it be then all at once, sitting at the worde, and in the handes and mouthes of all his Apostles rounde about him?

Objection.

August. in.
Pal. 33.

As for the first absurditie, thei go about to put away by S. Augustines wordes, which are these: Christ was bozne in his owne handes, when, commending or deliuering his body, he did say: This is my body. For, he did beare the same body in his owne handes. As it is then no absurditie to say that Christ did beare him selfe, or the same body that he gaue them, in his owne handes: so it ought to seeme no straungenesse, if we say according to the scriptures and the fathers, that Christ did eate his owne body. For, as being bozne in his owne handes, he did declare that there was some what in him more excellent than in other men, which, though thei can be bozne with other mens handes, yet thei can not be bozne in their owne: so by eating his owne body, which thing no mortall man is able to do, he did shew openly, that he coulde worke aboue the possibilitie of man.

Answer.

August. in.
Pal. 33.

I am well content to graunt, that Christ our Saviour did eate his owne body, as he did beare him self in his own handes. But howe was he bozne in his owne handes? For when he did comende or deliuer the same body of his, and also his blood, he toke that in his handes, which the saith shall do knowe, and bare him selfe after a certayne maner, when he did say: This is my body. These are Sainst Augustines very wordes as he wrote them also, wherby he doth let vs to vnderstande, howe ought to take his wordes before. For, adding this worde, *quodam modo*, after a maner, he doth signifie thereby how Christ did beare his flesh in his owne handes: that is to say, sacramentally. For, as he saith in another place: Except the Sacramentes shoulde haue a similitude of the thinges wherof they be sacramentes, they shoulde be no sacramentes, and by

Quodam modo.

Augustine ad.
Bonifacium.
Epist. 23.

reason.

reason of this similitude or likenesse, thei receaue many times the names of the things, whereof thei be Sacramentes. For, as the Sacrament of the body of Christ, is, *Secundum quendam modum*, after a certaine maner. the body of Christ, and the Sacrament of his blood, his blood: so is the Sacrament of faith, faith. By the Sacrament of faith, he understandeth baptism, which, because of the similitude, or affinitie that it hath with the thing whereof it is a Sacrament, is called by the name of it. When he saith then, that Christe did beare him selfe in his owne handes after a certaine maner, his meaning is, that he did beare the Sacrament of his body.

Quodam modo.

But then peradventure thei will say againe, that if it were so, Christ did no more then another man is able to do. For any man is able to beare the signes of his owne body.

Objection.

It is true, that any man is able to beare his owne signe, but we speake here of a sacrament which bringeth with it self, the efficacie, nature, vertue, & strength of the thing that it is a Sacrament of. For which properties, it taketh the name of the thing it selfe, which can not be sayde of the bare signe of a mans body. Wherefore, all that the papistes are able to bring here for to daill the eyes of the simple and ignoraunt people, is more sophistication and tugging.

Answer.

Yet I am in doubt that thei will replie and say: If a Sacrament doth bring with it selfe, the nature, efficacie, vertue, and strength of the thing that it is a Sacrament of, being, because of those properties, called by the name of the thing it selfe: what needeth Christ to eate the Sacrament of his owne body, whose nature, propertie, and vertue is, to worke & bring life: Was not Christ the life it selfe? Chrysostome writing upon the blessed Evangelist Saint Mathewe, doth say: That Christ him selfe did communicate: that is to say, eate & drinke of the mysticall bread and wine, for to make his Apostles to receaue the misteries without any maner feare or dread of conscience. For before, when he spake of the eating of his flesh, and of the drinking of his blood, many being offended with that, forsooke him and went away. Lest then the same should happen now, he did eate & drinke with them of those

Objection.

Answer.

Chrysostim.
Mattheum.

A breefe confession, with a confutation

Epiphanius
contra Hæreses
lib. 3. Tom. 2.

Note.

Rom. 6.

1. Peter. 2.

John. 20.

Note.

Math. 3.

Why Christe
would be bap-
tizied.

Roma. 6.

Hebr. 10.

The seconde
cause why
Christe would
Communi-
cate with vs.

Eph. 5.

visible creatures, of the whiche he did say through grace, (as Epiphanius witeth) This is my body, and this is my blood.

Besides this, they will not denie that baptisme is a Sacrament wherein the worthy receauers, are renewed by the holy ghost, doe receaue free remission of their synnes, and are made the children of God. Was not Christ, that newe Adam, whom all we that sake to be renewed, must put on. And vnto whom the holy Ghost was not geuen by measure: Was not he, that vnspotted Lambe, in whose mouth no guile was founde: Was not he the true and naturall sonne of God: What needed hee then to be baptizied: Had not he abundantly, and of his owne nature, all those thynges that are geuen vnto vs in baptisme: And yet did he with the Publicanes and Synners, come to Iohn Baptiste, for to be baptizied of hym, in the water of Iordane.

Therefore, as he was baptizied for to sanctifie our baptisme, and for to certifie vs, that we should al be baptizied most truly and moste effectuouly, in his baptisme that he was baptizied withall in his passion, which was his death and bloodshedding, whereby we are purged from all our synnes: So, besides the cause alledged before of Saint Chrysostome, he would communicate with vs: that is to saie, eate and drinke of the mysticall bread, and of the mysticall wine, for to signifie vnto vs, sith that he was not onely partaker with vs of the common meates and drinckes, but also of the holy misteries, whiche he himselfe had instituted and ordeined: that we are in deede, fleshe of his fleshe, and bone of his bones, and that therefore we neede not to feare or to doubt, if we continue stil his true members vnto the ende, feeding in those misteries, whiche he hym selfe would be partaker of, vpon his fleshe and blood, through a liuely faith: but that we shalbe partakers with hym both in bodies and soules, of the glorie and ioyes of his heauenly kingdom.

Now as touching the seconde absurditie, I knowe that for the auoyding of it, they will flie to the common refuge: that is to saie, vnto the omnipotencie of God, whiche (as I saide) wil helpe them no further than their doctrine doth agree with
the

The holy Scriptures, whiche testifie vnto vs, that the body of Christ is in all thinges like vnto ours, (spine onely beyng excepted.)

Hebre. 2.

The. xx. Chapter.

¶ Against the carnall presence of Christe in the Sacrament.



HE Papistes will harpe still vpon these fewe wordes, that our sauour Christ spake in his last supper, when he saide: This is my body, resembling in this pointe the Arians, whiche when it was proued vnto them by many strong Scrip-

Marke. 14.

Math. 26.

The Baptistes are like the Arians.

tures, that Christe our Sauour is coequall with the father in substance, in Godhead, and power, would alwaies haue their refuge to the fewe wordes; that Christ our Sauour spake of his humanitie, saying, *Pater maior me est*. The Father is greater then I, hauning alwaies in their mouthes, that sith Christ had spoken it, it must needs be so, vnlesse we would make him a lyer.

Iohn. 14.

Shall wee not finde the like in our transubstantiatours, which wil haue the body of Christ at the becke and communement of euery iugglyng popishe Priest, whensoever he pronounceth these fewe wordes: *Hoc est corpus meum*: This is my body: And, this is my blood, with a full intent to consecrate, to be really and substantially in the Sacrament, vnder the fourmes of bread and wine, the substance of them, beyng really chaunged and turned into the very substance of the body and blood of the Lord: For, if ye bring neuer so many places of the Scriptures, whiche doe witnesse vnto vs, that our Sauour Christ touching his manhode, is set downe on the right hande of his Father for euer, vntill his enemies bee made his footstole. And that the heauens must holde him, vntill all thinges be restored againe, that God hath spoken by the mouth of all his prophetes since the worlde began, and that till then, wee ought not to looke for any corporall presence of his: wherby it foloweth, that the doctrine of them, that will haue his true and naturall body and blood, to be really present vnder the accidents of bread and wine, cannot be true, straight waies they

Heb. 10.

Hebre. 1.

Math. 6. 24.

16.

Marke 16.

Actes. 2.

Actes. 3.

Collo. 3.

Hebre. 3.

A breefe Confession, with a confutation

The tragical
exclamation
of 2 papistes.

Note.

they crye out in a rage, sayng: We not these Chyistes woordes? This is my body: This is my blood: hath he not spoken them? Will ye make hym a lyer, and a defempler, or one that speaketh one thyng, and meaneth another? With many such like tragical exclamations and outcries, doe they fill the eares of the symple and ignoraunt hearers: as though the whole difference both consist in this: whether Chyiste hath spoken these woordes or not, or whether he must be a lier, and dissembler: If they haue any other meaning, then they seeme to haue outwardlye at the firste blasse, not beyng conferred with other textes of the holy scriptures.

We doe confesse, that these are Chyistes woordes, and that he hath spoken them with his owne holy mouth. But what then? haue I not alreadye proued by innumerable textes of the scriptures, that they must bee taken other wise then they sounde outwardly: and that beyng taken without trope and figure, they can not stand with the rest of the scriptures, which teache and testifie in so many places that Chyiste our sauour, can no moze be here vpon the earth, touchyng his manhode, untill the last daie, when he shall visibly as he was seene to go by, come againe to iudge the quicke and the dead?

Actes. 1.

But go to: put the case that litle or nothyng hath beene saide yet, touchyng this matter. They saie, yea, they vpholde and mainteine even with fire and sword, that the bread and wine are transubstantiated, and really chaunged into the very substance of the bodye and blood of Chyiste, so that there remaines no moze bread and wine, after that the Priestte hath once gaped and blowen vpon them, and spoken the woordes, but onely the outward appearaunce and accidentes of them.

Note.

Marke this
ye papistes.

Is not this to saie, yea, and also most blasphemously to as-
firme, mainteine, and vpholde that the pzeious body and blood
of Chyist, haue their beyng, substance, and beginning of the
corruptible substance of bread and wine? For, whensoever
one substance is turned into another, the seconde substance
that the first is turned into, hath his beginning, substance,
and beyng of the first: yea, it hath of it his originall and of-
spring: as for example: When Moyses rodde was turned into

Exod. 7.

a Serp

a Serpent, whereof had that Serpent his beginnyng, substance, and being: whereof had he his originall and offspring: or was he before that the same miraculous transubstantiation and change was made: All men can not denie, but that the same Serpent had his beginnyng, substance, and being, and also his originall and offspring of Moyses rodde, and that it was not before that the same miraculous transubstantiation or change was made.

The like maie we saie of the waters of Egypt, that were turned into blood, & of the dust that was turned into lice. For, neither the blood nor the lice, were before that the same miraculous tournyng was wrought and doen, and as thei beganne then, so had they their being and substance, of those thynges or substances that were turned into them. Exod. 7.

Againe, when our Sauour Christe did in Cana of Galilee turne water into wine, the same wine had his beginnyng of the substance of the water, and was not before that the water was miraculously turned into it. If then they wilfully mainteine, that the substance of bread and wine are really turned into the substance of the body and blood of christ, thei shall be faine to confesse that the same body and blood that thei haue in their Sacrament, haue their beginnyng, substance, and being, and also their originall and offspring, of the corruptible and insensible creatures of bread and wine: and that thā the same body & blood, doe beginne to be, or to haue their being, when by the almightie operation or working of the wordes, those corruptible and insensible creatures, be really and substantially chaunged into them. Iohn. 2.

But the true and naturall bodie of Christe had his beginnyng, originall, and offspring in the blessed virgines wombe, of whom he toke his vndefiled substance, is now glorified, and is set on the right hande of the father, but a body of their owne inuention and making, whiche is as often made and shaped anewe, as thei do pronounce the wordes of consecration (as thei call them) vpon the creatures of bread and wine, *cum intentione consecrandi*: That is, with a full purpose and intent to consecrate, Hebr. 1.

R. J.

Some

A breefe Confession, with a confutation

In other
shift of the
papistes.

Some of them, to auoyde this incommenience, are wont to saie, that the substance of bread and wine, is not turned into the substance of the body and blood of Christ, but that the substance of the visible creatures of bread and wine, do vanishe awaie, geuyng place vnto the substance of the body and blood of Christe. If it were so, then woulde not our Sauour Iesus Christ, haue saide: This is my body, but rather: in this is my body, or, vnder the accidentes of bread and wine, is my body and blood.

Againe, that whiche they doe, coulde not be called transubstantiation, which is a reall chaunging of one substance that is extant, into another substance that is not extant: but some other name should they be compelled to geue vnto their monstrous iugglyng, and extantiation, contrary to the myndes and writings of their owne schole doctours. For, Iohannes Scotus, other wise called *Duns*, shewyng from whence this doctrine of Transubstantiation did come, writeth after this maner.

Iohan. Scotus
sup. sen. dist. 2.

It seemeth that men are chiefly moued to embrace or receaue this sentence, because that we must holde of the Sacramentes, as the holy Church of Rome doth holde: but the holy Church of Rome doth holde, that the bread is transubstantiated or really chaunged into the body of Christ, and the wine into his blood. Likewise, Gabriell Biell writyng vpon the Canon; after that he had shewed that it was vncertaine how the body of Christ was in the sacrament, whether it was by the conuersion or turnyng of the visible creatures of bread and wine into it, or by some other meane, doeth saie plainly these wordes.

Gabriel Biell
sup. canone
Missæ. lect. 40

But because that we muste holde of the Sacramentes, as the holy Church of Rome doeth holde: sith that it hath decreed and determined that the bread is transubstantiated or really chaunged into the body of Christ: therefore this opinion is receaued of all the Catholiques, that there remaineth no substance, but that it is truly and really chaunged, transubstantiated, and turned into the body of the Lord.

Transub-
stantiation
came from
Rome.

Two thynges doe we here learne by the waie. First, that this monstrous doctrine of transubstantiation did come from Rome,

Rome, the greates Grandame of all abhominable errours, he-
refes and abuses: for this doctrine of theirs came neuer out of
the woꝛde of God, for so saith he hymselfe: (I meane Gabriel
biell) that all this their transubstantiation, of substaunces of
bread and wine, *Non inuenitur expressum in canone biblie*: What
is to saie, it is not founde expꝛessed (saith he) in the Canon of
the Bible.

Sup. canonē
lect. 40.

And as for the antiquitie of this doctrine, it is playnly set
foꝛth by their owne doctour how olde it is. For Tostall saith,
of the maner & meane howe this might be (whether by tran-
substantiation, or other wise) perhaps it had been better to
leauē every man that woulde be curious, to his owne confes-
sion, *sicut liberum fuit ante concilium Lateranum*: as befoꝛe the
counsell of Laterane it was left at libertie. Thus we see howe
auncient it is, neuer hearde of in all the woꝛlde, vntill their
late counsell of Laterane, holden in Rome, vnder Pope Inno-
centius the thirde, in the yere of our Loꝛde. 1215. in the time
of king John, king of Englande, and neuer befoꝛe. So for the
space of cy. hundred and. xij. yeres, the Church of God was
able to stand well without it. So the great antiquitie of their
transubstantiation is but thre hundred fiftie and seuen.

The papistes
say that their
transubstanti-
ation is not
founde in the
woꝛd of god.
Cutber. Tons.
de Eucharistia.
lib. 1. pag. 46.

Wherefoꝛe, all men may see howe much credite we ought
to geue vnto it, and againe, howe woꝛthie a thing it is, that for
it, so many notable learned, and other godly men and women,
shoulde thus cruelly be put to death, & murdered, to the great
decay of true religion throughout al realmes, whose innocent
blood crieth vengeance in the eares of god, against those wic-
ked papistes, and also against the maiestates that were the
Popes butchers and hangmen. Wherefoꝛe I say, turne and
repent with all spede, and aske mercie in Iesus Christe our
sauiour, that your bloody handes may be made cleane by his
blood, and so washed from your sinnes.

Anno. 1215.
Transubstanti-
ation was
neuer harde
of in y church
for the space
of. 1215. yea-
res after
Christe.
The age of
the papistes
new transub-
stantiation
is. 357. yeres,
Gen. 4.
Iocl. 3.

Secondly, we learne by the sayinges of these holy doctours
of theirs, that they that holde opinion, that the substance of
bread & wine is not really chainged, but vanisheth away, for to
geue place vnto the substance of the body and blood of Christ,
do holde against the decrees and canons of the holy mother, the

R. y. Church

A breefe Confession, with a confutation

Church of Rome, which doth holde that the bread and wine are transubstantiated, really changed and turned into the substance of the body and blood of Christe, the outward appearance and accidentes of them only remayning. And therefore, sayll they, sayll they, even in spite of their smooth shaven faces, thei shal be sayne to confesse, if not with their mouthes, at least in their consciences, that their Christe that they haue in their Masses, and in their boies, and in their Sacrament, is a bready Christ: that is to say, a Christ made of bread, & which hath a body of the substance of bread and wine, wherewith they haue made all nations to commit most detestable idolatrie, and to fall away from the true Messias and Christ, whose true and naturall body hath his substance, not of the corruptible substance of bread and wine, but of the substance of the blessed virgine Marie his mother, and now being glorified and immortal, is on the right hand of the maiestie on high: where, by the mighty operation of his eternal spirite, we do feede vpon his fleshe & blood though faith, as long as we continue true lively members of his body: but most specially, when we do woode thely receaue his holy mysteries, which he him self hath instituted for a perpetuall remembrance of his death and passion.

¶ The .xxj. Chapter.

¶ The wicked doth neither eate nor drinke the body and blood of Christe.



If these wordes: This is my body, shoulde be taken as they sounde, whereby suche transubstantiation must needs ensue and follow, that no bread and wine shoulde remaine but onely the body & blood of Christe, couered with the accidentes of bread and wine: all the vngodlye and vnfaithfull hypocrites that receiue the Sacrament, shoulde eate the fleshe of Christ, and drinke his blood, and so shoulde haue everlasting life: as it hath been said before: yea, they shoulde dwell in Christ, and Christ in them. For, he saith: He that eateth my fleshe,

and

The Christe
that the pa-
pistes haue in
their Masse,
is made of
bread and
wine.
Reuel. 17.

Coloss. 3.
Hebr. 10.

John. 5.

and drinke his blood, dwelleth in me, and I in him.

But it is most sure that the unfaithfull hypocrites do not dwell in Chyiste, nor Chyiste in them, except he woulde haue Chyiste and the deuyll to dwell both together in one place: whiche thing can not be saith Saint Paul to the Corinthians: Wherefoze I may conclude, that they do neither eate his flesh, nor drinke his blood. For as Saint Augustine saith: *Hoc est, ergo manducare illam escam, & illum potum bibere, in christo manere, & illum manentem in se habere*: That is to saie: This is to eate that meate, and to drinke that drinke, to dwell in Chyiste, and to haue Chyist dwell in hym: Againe, in the same place he saith: *Ac per hoc qui non manet in christo et in quo non manet christus: proculdubio nec manducat spiritualiter carnem eius: nec bibit sanguinem eius, licet carnaliter & visibiliter premat dentibus Sacramentum corporis & sanguinis christi*: And therefore, he that dwelleth not in Chyist, and in whom chyist dwelleth not, without doubt, doth not eate spiritually his flesh, nor drinke his blood, though he doth carnally and visibly pzeffe with his teeth the sacrament of the body and blood of Chyist: And in a nother place: he doth the we (saith he) what it is to eate his flesh, and drinke his blood: not sacramentally, but in very deepe, that is: so to dwell in Chyist, that Chyiste maie also dwell in hym. For, he saith this, as if he should saie: he that dwelleth not in mee, and in who I dwell not, let hym not saie or thinke, that he eateth my flesh or drinke my blood. And out of the Sentences of Prosper, he doeth alledge these wordes: he that doeth disagree from Chyist, doth neither eate his flesh, nor drinke his blood, although he doth euery daie receaue indifferently the Sacrament of so high a thyng, to the condemnation of his owne presumptuousnes. Againe he saith: *Discipuli manducabant panem domini: Iudas panem domini contra dominum, illi vitam, ille panem*: The disciples did eate the bread which is the Lorde: but Iudas did eate bread of the Lorde, against the Lorde: they vnto life, he vnto death. Againe, if any doe disagree from Chyiste, the vngodly and unfaithfull hypocrites doe disagree from hym. Therefore, if these wordes of Saint Augustine be true, they doe neither eate his flesh, nor yet drinke his blood, though they doe euery daie re-

The wicked
eate not the
body of
Chyist.

1. Cor. 10.

August. in
Ioh. tract. 26.

In tract. 26.

Augu. de ciuit.
dei. lib. 21.
cap. 25.

Ex lib. sentent.
Prosperi.

In Ioh. tract.
59.

Ex lib. sentent.
Prosperi.

A breefe Confession, with a confutation

Church of Rome, which doth holde that the bread and wine are transubstantiated, really chaunged and turned into the substance of the body and blood of Christe, the outward appearance and accidentes of them only remayning. And therefore, wyl they, wyl they, even in spite of their smother shaven faces, thei shal be sayne to confesse, if not with their mouthes, at least in their consciences, that their Christe that they haue in their Masses, and in their boies, and in their Sacrament, is a bready Christ: that is to say, a Christ made of bread, & which hath a body of the substance of bread and wine, wherewith they haue made all nations to commit most detestable idolatrie, and to sal away from the true Messias and Christ, whose true and naturall body hath his substance, not of the corruptible substance of bread and wine, but of the substance of the blessed virgine Marie his mother, and now being glorified and immortal, is on the right hand of the maiestie on high: where, by the mighty operation of his eternal spirite, we do fede vpon his flesh & blood through faith, as long as we continue true lively members of his body: but most specially, when we do worshely receaue his holy mysteries, which he him self hath instituted for a perpetuall remembrance of his death and passion.

¶ The .xxj. Chapter.

¶ The wicked doth neither eate nor drinke the body and blood of Christe.



If these wordes: This is my body, shoulde be taken as they sounde, whereby suche transubstantiation must needs ensue and followe, that no bread and wine shoulde remayne but onely the body & blood of Christe covered with the accidentes of bread and wine: all the vngodlye and unfaithfull hypocrites that receiue the Sacrament, shoulde eate the flesh of Christ, and drinke his blood, and so shoulde haue euermore life: as it hath been said before: yea; they shoulde dwell in Christ, and Christ in them. For, he saith: He that eateth my flesh,

and

The Christe
that the pas-
sakes haue in
their Masse,
is made of
bread and
wine.
Reuel. 17.

Coloss. 3.
Hebr. 10.

and drinke his blood, dwelleth in me, and I in him.

But it is most sure that the unfaithfull hypocrites do not dwell in Christ, nor Christ in them, except he would haue Christ and the deuill to dwell both together in one place: whiche thing can not be saith Saint Paul to the Corinthians: Therefore I may conclude, that they do neither eate his flesh, nor drinke his blood. For as Saint Augustine saith: *Hoc est, ergo manducare illam escam, & illum potum bibere, in christo manere, & illum manentem in se habere*: That is to saie: This is to eate that meate, and to drinke that drinke, so dwell in Christ, and to haue Christ dwell in hym: Again, in the same place he saith: *Ac per hoc qui non manet in christo et in quo non manet christus: proculdubio nec manducat spiritualiter carnem eius: nec bibit sanguinem eius, licet carnaliter & visibiliter premat dentibus Sacramentum corporis & sanguinis christi*: And therefore, he that dwelleth not in Christ, and in whom Christ dwelleth not, without doubt, doth not eate spiritually his flesh, nor drinke his blood, though he doth carnally and visibly presse with his teeth the sacrament of the body and blood of Christ: And in a nother place: he doth the like (saith he) what it is to eate his flesh, and drinke his blood: not sacramentally, but in very deede, that is: so to dwell in Christ, that Christ maie also dwell in hym. For, he saith this, as if he should saie: he that dwelleth not in mee, and in whō I dwell not, let hym not saie or thinke, that he eateth my flesh or drinketh my blood. And out of the Sentences of Prosper, he doeth alledge these wordes: he that doeth disagree from Christ, doth neither eate his flesh, nor drinke his blood, although he doth euery daie receaue indifferently the Sacrament of so high a thyng, to the condemnation of his owne presumptuousnes. Again he saith: *Discipuli manducabant panem domini: Iudas panem domini contra dominum, illi visum, illo panem*: The disciples did eate the bread which is the Lorde: but Iudas did eate bread of the Lorde, against the Lorde: they vnto life, he vnto death. Again, if any doe disagree from Christ, the vngodly and unfaithfull hypocrites doe disagree from hym. Therefore, if these wordes of Saint Augustine be true, they doe neither eate his flesh, nor yet drinke his blood, though they doe euery daie re-

The wicked
eate not the
body of
Christ.

1. Cor. 10.

August. in
Ioh. tract. 26.

In tract. 26.

Augu. de ciuit.
dei. lib. 21.
cap. 25.

Ex lib. sentent.
Prosperi.

In Ioh. tract.
59.

Ex lib. sentent.
Prosperi.

ii. ij. cause:

A breefe Confession, with a confutation

ceane indifferently the Sacrament of so high a thyng, to their owne condemnation and bitter casting awaie of their owne soules.

¶ Hereby I may also conclude, that there is no such transubstantiation, as they do falsely imagine: but that there remaineth both bread and wine, wherevpon the vngodly hypocrites do feede: only the godly & faithfull being most effectuously made partakers of the precious body and blood of Christ, which (as Saint Ambrose saith) is the fode of the saintes onely: so that who soeuer eateth of it, he shall not dye the death of a sinner. For it shalbe made vnto him, remission of sinnes. So likewise, Saint Origene saith most plainely against these fellows, these wordes: *Est verus cibus, quem nemo malus potest edere: Etenim si malus posset edere corpus Domini, non scriberetur: Qui edit hunc panem, viuet in aeternum*: The body of Christ is the true fode, which no euill man can eat: for if the euill man coulde eat the body of our Lorde, it shoulde not be written: He that eateth this bread, shal liue for euer. Saint Hierome also saith, *Haeretici non manducant corpus domini, nec bibunt sanguinem suum*. The wicked heretiques do not eat the body of the Lorde, nor drinke his blood: And againe he saith, All that loue pleasure more then God, eat not the fleshe of Iesu Christe, nor drinke his blood. Thus you see plainly proued, that the wicked do not receaue nor eat the body and blood of Christe, although they eat the Sacramentall Sacrament neuer so often.

Againe, if their doctrine were true: that is to say, if the bread and wine were really and substantially the body and blood of Christ, then shoulde the Epice, Mattes, and other bermine that eat their sacramentall bread, eat also the body of Christ, which thing some of them are not ashamed to confesse and say: *Si dicatur, quod Mus sumat corpus christi, non est magnum inconueniens*. If it be saide, that a Mouse receaueth the body of Christe, it is no great inconuenience. And Alexander of Hales saith also, beyng a greate doctour of the Papistes transubstantiation: *Si Canis, vel Porcus deplures hostiam consecratam integram, non video, quare corpus Christi non simul traiceretur in ventrem Canis, vel Porci*: If a Dogge or a Pigge shoulde happen to swallowe

Ambro. de Benedict. Patri. cap. 6.

Origene. in Matth. cap. 15.

Hieronimi in Ieremiam.
Hieronimi in Esaiam. ca. 66.

De consecra. distinct. 2. cap. qui discordat, et ibidem in cap. quid est. What great absurdities doe come of the doctrine of transubstantiation. De consecra. distinct. 2. qui bene.

Alexan. Halen par. 4. qu. 45. memb. 1.

riualloſe downe the whole hoſte being conſecrate: I ſee no reaſon, but the body of Chriſte may paſſe withall into the belly of the Dogge or of the Pigge.

But others of them conſidering the great abſurdities of it, do ſay, that whē Mice, or other like vermine do approche or come nie vnto it, the body of Chriſt doth ſee by ſtraight into heaue, the olde ſubſtaunce cōming againe miraculoſly vnto the acci-
dētes. Belike their fained Chriſt hath not ſo much power as a pōze Cat or Mouſe hath, which being but a pōze creature of our ſaniour Chriſt (whō we do worſhip and feede vpon, aboue in heauen on the right hande of the father) doeth with his ſent only, fraie awaie Mice and Rattes, ſo that they dare not come where he is, muche leſſe, that they ſhoulde venture vpon hym and eate hym vp, as they doe their falſe Chriſte, or elſe make him to finde his legges, or winges, ſo to be out of their reache, and clawes. Like wiſe, when they burne their moulded God, if their doctrine were true, they coulde not choſe, but that they muſt burne alſo the body of Chriſt, excepte they will ſaie that the ſubſtaunce of the aſhes is made of more accidentes.

But I knowe that they will ſaie, that as ſone as the bodie of Chriſt doth ſee the fyre come, it ſlieth ſtraight waies vp into heauen, making the olde ſubſtaunce by his almighty power to come to his accidentes againe. Who would not deride and laugh to ſcorne this vaine doctrine of theirs: Is Chriſte now of leſſe abilitie and power, then he was before his reſurrection or riſing againe: What Mice, what Dogs, what Pigges, what Rattes, what Cattes, what heate, what fyre, what water, what biſyng, what chelwyng with teeth, what deuils, what tyrantes were not obedient vnto his diuine power, when he was conuerſant among men, being ſubiect to all manner of infirmities that wee are ſubiect vnto (ſynne onely excepted): And ſhall he now that he hath all power geuen vnto hym, both in heauen and in earth, be faine to gene place, not only to fyre and water, but alſo to liſle pōze ſeely Mice, which feare the Cat, and dare not preſume to approche neigh her, no, not as nigh as he may haue the ſent of the cat: And is Chriſt of leſſe power, that they dare come nigh to eate hym vp, or make

The like ye may reade in William Herin, in his booke of his 3. ſermons preached in the hoſpitaſſe of S. Antho. in London. The Chriſt of the papiffs is eaten vp with Mice and Rattes. Hebr. 10. 2. Coloff. 3. Phil. 3.

The papiffes do burne their Chriſt.

who can chooſe but laugh at theſe papiffs. Math. 4. Ephc. 4.

Hebr. 2.

Marh. 28. The papiffes make Chriſt more weake and ſcarefull then the viler vermine and other creatures are.

A breefe confession, with a confutation

make him see into heauen as soone as he seeth them comming:
o2, is Chryste of lesse power then water whiche can quenche
fyre: o2 of lesse power then the Sonne that drieth by wa-
ter: A blasphemous Papistes, enemies to Chyistes body and
Passion, robbers cleane of his diuine might and power, if thus
we shoulde folowe your doctrine, we shall at last cleane denie
God, and saie with you in our hartes, *Non est Deus*; There
is no God at all.

Phil. 33.

The. xxiij. Chapter.

¶ The true exposition of these wordes (hoc est corpus meum)
and that Sacramentes are called by thole names wherof thei
are Sacramentes.

The true ex-
position of
these wordes:
This is my
body.



¶ I will nowe come to the true exposition of
these woordes: This is my body. Firste and
for most, it is to be noted and marked, that the
sacramentes are most commonly called by the
names of those things that they be sacraments
of. Which thing may easily be proued, both by the scriptures,
and also by the authorities of the auncient fathers of the olde
catholique Church.

Gen. 17.

¶ When the Lorde our God did institute and ordeyne cir-
cumcision, he dyd say: And my couenaunt shalbe in your flesh.
Here hee calleth the signe of the couenaunt, by the name of
the couenaunt it selfe. The Testament o2 couenaunt was:
I will be thy God, and the God of thy seede after thee. And
vnto this was circumcision added, as a signe o2 seale of the co-
uenaunt, being called by the name of the very thing it selfe
that it did signifie and represent.

Exod. 12.

¶ Againe, the Paschall Lambe was called *Transitus domini*:
that is to say: the Passouer of the Lorde. Yet the lambe, which
was but a byuite beast, appointed for the belly, was not the
Passouer of the Lorde, but only a signe o2 seale of it. For, the
Passouer, o2 passe by of the Lorde was, when he went by the
houses of the Israelites, and slue all the first bozne of Egypt, not
one of all the Israelites that beleued his seruauant Moyses, & did
as he commaunded them, being either harmed o2 hurt. Of this
exceeding great benefite, & of their deliuerance out of Egypt,
was

was the Paschall Lambe a memorizall or signe, and that it might the better print in their mindes, what God hath done for them, it was called by the name of the thyng that it dyd signifie or represent. For God him selfe both attribute vnto it his owne name, saying by his prophete Nathan vnto David: 2. Sam. 7. Shalt thou builde me a house for to dwell in: who, since I brought the Israelites out of Egypt, neuer dwelled in house, but in tentes & Tabernacles: It is most evidently plaine, that he speaketh there of the arke of the Testament: for, as he both not dwell in Temples or houses that be made with handes: so dyd he not dwell in Tentis or Pavillions. For why? the heauens are his seate, and the earth his footstole. Who shall builde him a house?

Againe, it is called the power and glozie of God, as when the Psalmiste saith: *Suumq; potentian captiuitatis, suum decus hostili exposuit manui.* That is to saie: And he hath deliuered by his power, into captiuitie, and his worship or glozy into the hands of his enimies. The sacrifices also, that were offered for synnes were called synnes. And therefore it is written: And the priestes shall eate the synnes of my people. For this cause was our Saviour Christe hymselfe, who is the true and onely sacrifice for synne, prefigured before, and signified by all the sacrifices of the olde lawe, called sinne, as when saint Paule saith: him, that knewe no sinne, God did make synne for vs, that through hym, we should be made the righteousness of God in hym. 1. Sam. 4. Psal. 78. Leuit. 16. Hebr. 7. 9. 10. 2. Cor. 5.

By these and many other lyke textes, whiche I neede not now to rehearse, any man may easely perceiue, that it is the common phrase of the holy scriptures, to call the sacramentes by the names of the thinges whereof they be Sacramentes, that so they may the more liuely, & with greater efficacie, print in the mindes of men, the thinges that they doe signifie: And also for to certifie vs, that if we receaue them worthely, we shall most effectuously be made partakers of the thinges that they be Sacramentes of.

This maner of speakyng then, as being well knownen of the Apostles: (for why? they were wont and accustomed to it from their youth) our saviour Christe dyd vse at his last Supper.

S. J. per

why the sacramentes be called by the names of the thinges whereof they be sacramentes.

A breefe Confession, with a confutation

per, when he did institute and ordeyne the Sacrament of his body and blood. Wherefore, thei that say that our sauour Christ shoulde be an vnwise Testament maker, if he shoulde haue vsed then tropes and figures, or such obscure and darke manner of speaking: will not perceaue that his Testament was made long before that, with plaine and manifest wordes, and that here he did but institute and ordeyne the sacrament of it, as a most infallible & sure seale of all his heavenly promises, and of the vncorruptible inheritance that he hath purchased and bequeathed vnto vs: wherein he did vse the same phrase and manner of speaking that the holy ghost had vsed before, in the institution of all sacramentes, which was then so comon, that it was impossible that the apostles shoulde be ignorant in it: And though they had been ignorant, yet Christ our Saviour shoulde haue deliuered them from all doubt, when speaking of the Cup, he did adde immediatly these wordes: I saie vnto you, I wil not drinke henceforth, of this fruite of the vine tree, vntill that daie, when I shall drinke it newe with you in my fathers kingdome, declaring thereby that the same that was in the Cup, which before, (for the causes aboue rehearsed) he had called his blood, was wine, euen the fruite of the vine tree. I repozte mee vnto you, whether the blood of Christe, I meane his true and naturall blood, be the fruite of the vine tree, or not.

Therefore Saint Ciprian saith: *Quomodo autem de creatura vitis nouum vinum cum Christo, in regno patris bibemus, si in sacrificio dei patris, & Christi, vinum non offerimus?* What is to saie, how shall wee drinke newe wine of the creature of the Vine, with Christ, in the kingdome of the father, if in the sacrifice of the father, and of Christe, we doe offer no wine? As then the same that was in the cup, though our sauour Christe had said of it: This is my blood, was still by his owne confession the fruite of the vine tree: euen so, the same, whereof he had saide: This is my body, was bread still. For, as Theodoretus saith: He that had called his bodie wheate and bread, and him selfe a Wine, did after wardes honour the bread and wine, with the names of his body and blood, not chaunging the nature, but adding grace vnto the nature. For these causes, the blessed apostle

The sacrament is not the testament of Christ, but a seale or sign of it.

Math. 26.

Cyprian ad
Ceciliū. lib.
2. Epist. 34.

Theo. dialo. 1.

posse Paul, did not sticke to call it bread, not once, nor twice, but five times, in his Epistle to the Corinthians. As for the example of Moyses rodde being turned into a serpent, or of the water, being chaunged into wine, and suche other like, which they be wont to alledge for to blinde the simple and ignoraunt people withall, howe muche it serueth or maketh for them, it hath been already sufficiently declared a litle before.

1. Cor. 10.
1. Cor. 11.
Exod. 7.
Iohn. 2.

Now then, sith that it hath been already proued, that the apostles coulde not doubt of our Saviour Chyistes wordes, whiche he spake at his last Supper, when he did institute his Sacrament, bicause that they were accustomed euen fro their tender youth to suche phrases, and maner of speakynges: I will also shewe, that the auncient fathers did vnderstande and expounde these wordes, as we doe both vnderstande, and expounde them. Firste, these are Tertullians wordes: The lord did not reprove bread, wherewith he doth represent his body. We shall vnderstande that the Heretique Martion, against whom this father wrote, did reprove all the creatures of God as naught: Whiche heresie, Tertullian did confute stoutly, by many strong argumentes and reasons: and among all other, he doeth gather an argument of the institution of the Lordes supper, as if he should haue said: If the creatures were naught, Chyiste woulde not represent his body with bread, whiche no man can denie to be a creature: but Chyiste doth represent his body with bread: Ergo, the bread is not naught, but a good creature of God, to be vsed with thankes geuyng. But how soeuer the matter goeth, Tertullian doth plainly affirme here, that Chyiste doth represent his body with bread.

Tertul. contr.
Martio. lib. 14

Note.

1. Tim. 4

And vnto him doeth S. Hierome agree, sayng: He taketh bread, whiche comforteth the heart of man, that as Melchisedech had doen in the figure of hym, when he did bring forth bread and wine, so he shoulde represent the veritie of his body and blood. No man will saie: that the thyng that doeth represent, and the thing that is represented, be all one, except, it be the papistes, as Doctour Harding, Cope Marshall, and Shackelstockes, I woulde saie Shackelocke, who goeth about by Columellas wordes to proue, as V. Vinchestor did, such a thyng, but

Hieroni. in
Math. cap. 26.

Columella.

S. J.

if

A breefe Confession, with a confutation

if the saying of that prophane writer shoulde take place in this matter it shoulde folowe that the bread shoulde but represent it selfe, and none other thing, as Columella will haue, *Us Villicus semper se representes*, That the Bailife of husbandry shoulde alwaies represent hymselfe, whiche is no moze in our englishe, but that he shoulde be alwaies present. We are not wont to saie that a kyng doeth represent hymselfe or his owne person; But of a Lorde or of a iudge that sitteth in iudgement, we say comunonly that the same Lorde or iudge doeth represent the kynges person, not as a plaier that doeth represent an Emperour or a kyng in a stage or footplaie, but bicause of the kynges authoritie and power that is geuen vnto hym.

The sacramentes are not bare signes.

Ambro. de sacramen. lib. 6. cap. 1.

A similitude.

Coloss. 3.
Hebr. 10.

Euen so in the Sacrament, we saie with the auncient Fathers, that the bread doth represent the body of Christ, not as a bare naked figure or signe (whiche thyng all the rabblement of popishe papistes doe most standerously laie to our charge) but bicause, that beynge duely ministred and wozt hely receaued, it bringeth with it selfe the nature, propertie, vertue and grace of the body of christ, as Ambrose doth testifie with these wordes. Thou doest receaue the Sacrament for a similitude, but thou doest obtaine the vertue and grace of the true nature: And bicause that thou doest receaue bread, thou arte in the same foode made partaker of the diuine substance. Whelo be the causes, wherefoze we saie with the olde Fathers of the auncient catholique Church, that the bread doeth represent the body of Christ. But as it needeth not that a kyng be really or personally present, for to haue his authoritie or power to take place among his faithfull and obedient subiects: so is it nothing necessarie that wee shoulde haue the naturall body of Christ really present vnder the formes of bread and wine. For, without it: that is to saie, though it be sitting still accordyng to the Scriptures, on the right hande of the father, we haue by the vertue of his institution, and the mighty working of his spirit, there in the Sacrament, the verie propertie, vertue, and grace of the naturall flesh and blood of christ, most effectuously ministred vnto vs, to the euerlastyng comfort and nourishment both of our soules and bodies.

The

The same auncient writer and father, I meane Tertullian, in his fourth booke against Martion, writeth after this maner: Christe takyng bread and distributynge it, did make it his body, sayng, *Hoc est corpus meum, hoc est figura corporis mei*. This is my body: that is to saie, the figure of my body. And vnto hym will I ioyne Saint Augustine, that all men maye see, what shameful lyars Doctor harding & other the papistes are, who are not ashamed to saie, that none of all the auncient fathers, neither befoze, nor sence, did expounde these wordes of christ, as Tertullian did expounde them in that place. The wordes of Saint Augustine are these: *Adhibuit ad conuiuium: in quo corporis & sanguinis sui figuram discipulis commendauit & tradidit*. And he did admit or receaue hym vnto the banquet: wherein he did commende and deliuer vnto his disciples, the figure of his bodie. And in another place he saith againe: So the blood is the soule, as the Rocke was Christe, and yet the apostle saieyth not, the rocke did signifie Christe, but the Rocke was Christ: So may I expounde that this precept or commaundement, was geue in a signe. *Non dubitauit Dominus dicere: hoc est corpus meum cum daret signum corporis sui*. For, the Lorde did not doubt or sicke to saie: This is my body, when he did geue the signe of his body. In their owne distinctions they haue these wordes: *Dicunt corpus christi, sed improprie, ut sit sensus, vocatur corpus christi, id est, significat corpus christi*. What is to saie in englishe: it is called the body of Christe, (meanyng the Sacrament) but improperly, as the meaning of it may be thus, it is called the body of christ: that is to saie, it doeth signifie the bodie of Christ.

These sayinges made no exposition at all: For they are so plaine, that the very childe in the streete be able to vnderstande them, and also to perceaue and espie out the shamefull leasings of our disguised papistes, who care not what they say, so that they may seeme to say some what for to deceaue the simple and ignorant people withall: and for to mainteyne their great graundfather Antechristes kingdome of proude Rome. For, ye must vnderstande, that this is the only marke that they shoute at all the packe of them, that they may set by them selues as gods, and byng all mens heades vnder their

Tertul. contr.
Martio. lib. 4.

August. in
prol. in 3. psal.

August. contr.
Adimantum,
cap. 22.

1. Cor. 10.

De consecra-
tione distin-
ction. 2. Hoc
est quod.

The Marke
whereat the
Papistes
shoute,
Actes. 12.

A breefe confession, with a confutation

girdles.

Iohn. 4.

Stella Clerico-
rump.

And no doctrine (they thinke) wyll serue better for that purpose, than this grosse and Capharnaiticall doctrine of transubstantiation, and of the corporall presence of Christes body in the sacrament. For, who woulde not stande in feare of them, and reuerence them as gods, that can with fūe woordes make Christ both God and man, of a pēce of bread whensoever they list? And therefore it is wrytten in a booke of theirs, these woordes: *Howe honourable, howe worshipfull and excellent is the dignitie of priestes (if they will liue priestlike) in whose handes (as it were in the virgines wombe) the sonne of Gods incarnated or taketh fleshe.* And then by and by after, it foloweth: *Iste qui creauit me, dedist mihi creare se, qui creauit me sine me, creatur mediante me, cum ergo tante dignitatis sit sacerdos: quod creator sit sui creatoris & totius creature; ipsum perdere, uel damnare, inconueniens est.* What is to saie in Englishe: *He that made mee, gaue mee power to make hym: and he that made mee with out mee, is made by the meanes of mee: Seeyng then that a Priest is of so greate dignitie, that he is the maker of his maker, and of euerie creature: to destroye or to condemne hym, it is not conuenient: euen the like you may reade in another booke of theirs, these woordes of praude Herode: Sacerdos est altior Regibus, felicior angelis, & creator sui creatoris.* A Priest is higher in authoritie then kynges: happier or more blessed then angels: and a creatour of his creator. To bee thozte, all men may see now at this present, that all their studie and studyng is, to aduaunce their owne pride and gloze: and to exalte them selues aboue all princes and kinges of the earth: Which is a propertie of antichriste, and of all the impes of his kyngdome. But leauyng the triall of this thyng vnto other men, that haue any eyes to see: I will returne againe to my matter.

Acts. 12.

Sermo. discipu.

Sermo. 112.

Capitū se-
beth by tran-
substantiati-
on to set by
their pride
and glozie.

Obiection.

Our Popes catholiques perceauyng these authorities that I haue nowe alleaged out of Tertullian, out of Augustine, and out of their owne distinctions, to be so plaine, that any child is able to picke out the englishe of them: do bestirre them selues, that at the least, they may cast some miste before the eyes of the vnlearned and simple people. The signe (saye they) and the

the figure, be take for the thing that is represented and signified by them: yea, they are the very thinges it selfe, as it appeareth by the wordes of the angell, who after that he had shewed vnto the Shepheardes that Christe our Saviour was borne, did say immediatly: and take this for a signe, ye shall finde the chylde swadled, and layde in a Manger. Was not Christ there, both the signe, & the very thing it selfe that was signified by the signe? Againe, Simeon speaking of him, saith plainly these wordes: This childe shalbe a signe, which shalbe spoken against. Here againe do we see, that the signe & the thing signified by it, are both one. Moreover, the blessed Apostle doth call Christ the very image of his fathers substance, and yet all men will confesse that Christe our saviour is one with the father in substance. Wherby it foloweth, that Christ is the image or figure of the thing that he is himself. After the same maner ought the fathers to be understood, wher they call the sacrament, a signe, or a figure of the body & blood of Christ.

Luke. 2.

Luke. 2.

Hebr. 1.

This is the miste, that our papistcally doctours, do dayly enbeour them selues, to cast before the eyes of the ignorant and vnlearned: whiche, though the helpe of him that is the true source of righteousnesse, shall soon be dymmed away: that all men that will, may see the chearefull and comforttable light of the trueth. As for the first place that they haue aleged, and do aleged dayly: it maketh nothing at all for them. For, the angell doeth not say: And ye shall finde the signe of a chylde swadled and layde vp in a Manger: but the very wordes are these: And for a signe, ye shall finde the childe swadled & layde vp in a Manger. Wherby any man may perceaue, that Christ being newly borne, was not appointed of the angell, for to be a signe of him selfe. For, that needed not, but for to be a signe & token of the wordes, which he had spokē vnto the shepheardes were true. No man will say, I trowe, that christ, & the wordes that the angell spake then vnto the shepheardes, were al one thing. Let any man reade the place well, and marke diligently the circumstances of it, and he shall finde it to be, as I say.

Answer.

Nota.

Luke. 2.

We haue almost the like maner of speaking in Elai, where the prophete speaking vnto Achas, doeth say: And therefore, the

Elai. 7.

A breefe Confession, with a confutation

the Lorde shall geue you a token hymselfe: Beholde a virgine shall conceaue and beare a sonne. &c. Shall we saie no we, that the virgine Marie, with hir sonne, was a token or signe of hir selfe, and not rather a token and signe, that the wordes of the Prophet, whiche he spake then vnto Ahas in the name of the Lorde, were most true, and that they should in their tyme be fulfilled and performed?

Now, whereas they doe bying forth the saying of Simeon, truly they declare therein, their deuillish and malicious heart, and also their most wicked intent, whereby they goe aboute to peruerter all the Scriptures that come into their handes,

For in that place, this worde, signe, is not taken for a thing, that doth signifie or represent another thing, but for a marke that men are wont customably to shote at. For the meaning of Simeon was, that Christe with his doctrine, shoulde be as a marke that all the worlde shoulde shote at: that is to say, that both he and his Gospell shoulde be withstanden and resisted of all the vnfaithfull worldblinges vpon the earth, which woulde bende them selues against the Lorde, and against his annoynted, our Sauour Iesus Christe, and the glad or ioyfull tidings of his heauenlye kingdome, as Wolves be customably bent against a marke. Therefore the Iewes that were at Rome, did say vnto Paul: we haue hearde of this sect, that euery where it is spoken against. These fewe wordes that the Iewes did speake vnto Paul, ought to serue vs for a sufficient exposition of Simeons saying, for thereby we doe learne, that the meaning of the olde father, was none other, but that the religion of Christ and his Gospell shoulde be spoken against. Do not nowe all men see, howe well to the purpose they do alledge the scriptures, and that all that they seeke, is howe they may deceaue and blinde men, and kepe them in errour styll, that their pride, pompe, and glozie may continue vnto the worldes ende?

But let vs see what helpe they haue by the place that they recite out of the Hebrewes. Therefore (say they) it is written that christ is the figure of the fathers substance. What could be spoken more plainely? All christians in the worlde will con-

fesse

what this
worde si-
gne doth si-
gnifie in this
place of
Luk. 2.
The place of
Simeon ex-
pounded.

Gal. 3.

Acts. 28.

Wisd. 9.

esse, that Christ is one in substance with the father. Doth it not folowe then, that Christe our sauour is the figure of that thing, that he is him selfe: I beseeche the good reader, take the paynes to reade the whole place, as it lieth with the circumstances and all, and then shall ye sone perceauē howe much it helpeth them, in the mainteyning of their shamefull error. For, there they shall learne, that whereas God in times past diuersly and many wayes spake vnto the fathers by the prophetes: he did in these last dayes speake vnto vs by his sonne. It is not vnknownen to them that reade the Scriptures, that the spirite of Christe was in the prophetes, and that by him God spake vnto the fathers.

Hebr. 1.

Hebr. 1.

1. Pet. 1.

Howe shall we then vnderstande this place to the Hebrewes, where he saith, that God did in these last dayes, spake vnto vs by his sonne, with that he did before speake vnto the fathers by him? It is to be vnderstande and marked, that it is sayd, that God did speake vnto the fathers by his sonne, because that the spirite of Christe was in all the prophetes, by whom he spake vnto the fathers: but in these latter dayes, God did speake vnto vs by his sonne, being incarnated: that is to say, being made man, and hauyng taken vpon him a mortall body in the virgins wombe. As then he did speake vnto vs by his sonne, being made man, and hauyng taken our frail nature vpon him: so his sonne, I meane our sauour Christe, being man: that is to say, touchyng his manhode, and not touchyng his Godheade, is the image or figure of his substance. For the image or figure of a thing, must be visible and apparaunt to the eye, else it can not be called an image or a figure. But the godhead or diuine substance of Christ, coulde not be seē no more than the diuine substance of the father: therefore, he coulde not touchyng his Godhead or diuine substance, be the image or figure of his fathers substance, but onely touchyng his humanitie and manhode. As he him selfe doth testifie, saying: He that seeth me, seeth the father.

Howe the place of Paul must be vnderstande.

John. 12.

And it ought to seme no straungenesse that we say, that Christe touchyng his humanitie or manhode, is the image or figure of the father. For, if the first Adam, whiche notwith-

standing

standing

A breefe Confession, With a confutation

Gen. 1.
1. Pet. 2.
Hebr. 4.

Iohn. 3.
Coloss. 3.
1. Pet. 1.

standing that he was created in the estate of innocencie, could fall, and breake the commaundement that was geuen vnto him, was called the image of God: how much more ought the second Adam, in whose mouth no guile was founde, and which coulde not sinne, to be called the image of the fathers substance: yea, the holy scriptures doe testifie of vs, that when we be regenerated or borne a newe, we are the image of God: And shal not he, by whose spirite and worde, we are begotten a newe and regenerated, be most liuely and most effectuallly the image of the fathers substance: Thus then may we conclude, that as God did in these last daies, speake vnto vs by his sonne, being made man, or hauing taken vpon hym a mortall body: so his sonne being man, or touching his manhode, is the image of his diuine substance. But no man will saie, that Chyriste touching his humanitie or manhode is one with the father in substance (so that were to affirme that the father is a creature) Therefore, the argument that they make vppon this terte of Paule, affirming that Chyriste is the figure of a thing, that he is hym selfe, is not worth a blewe buttyn.

And though they would maintaine still, that this place must be vnderstanded of his diuinitie and Godhead, yet shoulde they winne nothing by it. For, the Graeke hath not, the figure or image of his substance (if they would goe to the rigour of the letter) but the image or figure of his persone. And taking it so, I should agree with the Councell of Nice, wherein it was decreed that in the blessed Trinitie, there is but one substance, whiche the Graekes call *Usia*, and three persons, whiche they call *Hypostases*. We doe graunt then after this interpretation, that Chyriste touching his diuinitie or Godhead, is the image of the persone of the father: But we will in no wise graunt, that the person of the father, and the person of the sonne be all one. For, that were a plaine heresie, whiche ought in no wise to be suffered in the church of Chyrist. Let them turne themselves whiche way soeuer they will, yet this place will helpe them nothing, no more then the places aboue rehearsed: But that they shalbe faine to confesse. That wright their shauen crownes, that the auncient fathers haue expounded these wordes; This

Via.

Hypostases.

is my body, and this is my blood, as we do now expounde them.

But how many places out of the Doctours were I able to bring, for to proue that the Sacramentes are called by the names of the thynges whereof they be Sacramentes? Thus doeth the blessed Partir S. Ciprian wyte: *Dedit itaque Dominus noster in mensa in qua ultimam cum Apostolis participauit communium proprijs manibus panem & vinum: in cruce vero manibus militum corpus tradidit vulnerandum: ut in Apostolis sacretius impressa sincera veritas & vera sinceritas exponeret gentibus quomodo vinum & panis caro esset & sanguis. Et quibus rationibus causa effectibus conuenirent: & diuersa nomina vel species ad unam reducerentur essentia: & significantia & significata eisdem vocabulis censerentur.* That is to saie in englishe: The Loyde at his last supper whiche hee kept with his Apostles, did with his owne handes geue bread and wine: and vpon the Crosse, he did with the handes of the souldiours, deliuer his body to be wounded: that the sincere veritie, and the true sinceritie being secretly printed in the Apostles, should declare or expounde vnto the gentiles, how the bread and wine, is blood and fleshe, and by what meanes the causes doe agree with the effectes: And how diuers kindes and names shoulde bee reduced or brought to one essence: And the thynges that signifie, and the thynges that be signified, called by one name.

Cyprianus de
vinctio. Chris-
matis.

Saint Augustine, besides that place that I haue already alledged out of his Epistle that he did write to Bonifacius, doth in his booke of Questions vppon Leuiticus, saie these wordes: *Solet autem res qua significat, eius rei nomine quam significat nunciari, sicut scriptum est, septem spica septem anni sunt. Non enim dixit, septem annos significat. Et septem boues septem anni sunt: & multa huiusmodi. Huic est quod dictum est, Petra erat Christus, non enim dixit petra significat Christum: sed tanquam hoc esset, quod utique per substantiam non hoc erat, sed per significationem. Sic & sanguis, quoniam propter vitalem quandam corpulentiam animam significat, in sacramentis anima dictus est.* In englishe it is to saie: The thyng that doth signifie, is wont to be called by the name of the thyng that it doeth signifie. Therefore, it is written, And the seven eares of corne, are seven peres, and not the seven eares of corne doe

August. super
Leuit. cap. 17.
quest. 57.

¶ ij. signifie

A breefe Confession, with a confutation

signifie or betoken seuen yerres. And the seuen kyne are seuen yerres: And many suche like places. And thereof it commeth that it was saide, And the Rocke was Christ, he saide not, the Rocke did betoken or signifie Christe: as though it had been that thyng in substance, whiche was onely in signification. And because that the blood by reason of a certaine lively substance, doeth signifie and betoken the soule, therefore in the Sacramentes the blood is called the soule.

August. ad
Bonifacium.
Epist. 23,

But the two,des that haue been alledged before, out of his epistle to Bonifacius, make the matter most plaine. Wherefore, I will thinke it no labour lost to repeate them againe as they lye in Latine first: *Si enim Sacramenta quandam similitudinem earum rerum, quarum Sacramenta sunt non haberent, omnino sacramenta non essent. Ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt, Sicut ergo, secundum quendam modum, Sacramentum corporis Christi, corpus Christi est: Sacramentum sanguinis Christi, sanguis Christi est, ita Sacramentum fidei, fides est.* If the Sacramentes (saieyth he) had not some certaine similitude or likenesse of the thynges whereof they be Sacramentes, they should be no Sacramentes: and of this similitude, many times they haue the names of those thynges them selues. As then, the Sacrament of the body of Christe, is after a certaine maner, the body of Christe, and the Sacrament of his blood, after a certaine maner, his blood: So, the Sacrament of faith, is faith. All these authorities, are of them selues plaine enough, and neede no further exposition.

Theo. dialo. 7.

Wherefore, sith that I haue sufficiently proued, both by the holy Scriptures, and also by the authorities of the auncient fathers, that the Sacramentes are called by the names of the thinges whereof they be Sacramentes, I will be so bolde to conclude, that Christe our sauour dyd at his last Supper, call bread his body, and the wine his blood, because that they were by his holy institution, made the sacramentes of his body and blood. And vnto this doeth Theodoretus agree, as it hath been declared before, wher he saith: He that did call his body, wheate and bread, and himself a vine, both honour the bread and wine with the name of his body and blood, not chaunging the nature, but:

but adding grace vnto the nature. S. Chrysostome hath euen the like wordes: whereby we may also gather, that the bread and wine being consecrated, that is to say, being applied to that holy vse that God hath instituted and ordeined, (for that is the true consecration, as one very well sayde, *consecratio tota alio Christi est*, whatsoeuer the papistes can prate and scould to the contrary) be called the body and blood of Christe, because, that being duely ministred and worthily receaued, they bring with them selues the grace, vertue, and propertie of his most precious flesh and blood, whose nature and propertie is, to bring immortallitie and life euermlasting: that is to say, to viuifie and quicken all faithfull beleuers, both in soules and bodies.

Christo. ad
Celsium.

Bishoppe
Juell.

And this doth S. Ambrose meane, when he saith: Thou dost receaue the Sacrament in a similitude, but thou obteynest the grace and vertue of the true & natural body of Christ, and also of his blood, and that eating the bread as we ought to do: we are fed vnto immortallitie, whiche is a propertie of the diuine substance. This also doth saint Cyprian meane, when he writeth on this maner: The same bread that the Lord did reache forth vnto his disciples, being changed, not in outward appearaunce, but in nature, was by the almightie power of God made flesh.

Ambr. lib. 6.
cap. 1.

Cypria. de
coena Domini.

Which wordes, notwithstanding that they be alleged of the papistes, for to mainteyne their butcherly and grosse doctrine of transubstantiation withall, haue none other meaning, but that the bread, remayning bread still as it was before, & as it doth appeare outwardly vnto the eye, the nature of it is cleane altered & changed: For, whereas the propertie & nature of the bread is, to feede the body only, and to mainteyne or continue the life of it, being applied to that holy vse, that Christ hath instituted & ordeined in his holy misteries, it doth feede both the soules & bodies vnto immortallitie & life euermlasting, so by it, not only our soules do receaue a life that neuer shall haue ende: but also our bodies are made partakers of vncorruption, as Ireneus doth testifie, saying: As bread which is of the earth, after that the name of god is called vpon it, or receauing the name or calling of god, is no more common bread,

Marke this
well.

Irene. aduers.
sus Here. lib.
4. cap. 24.

Al. ii. but:

A breefe confession, with a confutation

but the bread of thanks geuyng, consistyng of two thynges, that is to say, of the heauenly, and earthly: so our bodies receauyng the bread of thanks geuyng, are no moze corruptible, hauyng a hope of resurrection. Who woulde not saie, that the nature and p[ro]p[er]tie of the bread, is wonderfully altered and chaunged: The like doeth Saint Augustine wryte of the water of baptisme, sayng: *Vnde ista tanta virtus aquae, ut corpus tangat & cor abluat, nisi faciente verbo?* Whence commeth this so greate vertue of the water to touche the body, and wash the soule, but by wo[r]kyng of the wo[r]de: here is a wonderfull alteration and chaunge.

August. in
Ioh. tract. 80.

How the nature of water is chaunged in baptisme,

The p[ro]p[er]tie and nature of the water is, to washe alwaie the filthines of our bodies, to quenche our thirst, and to serue vs in other thynges, that p[er]teine to this mortall life, to mowst the ground, and to make it fruitefull: but beyng rightly mixed, and wo[r]thely receaued in the Sacrament of baptisme, it washeth alwaie the filthinesse of the soule, and maketh the inward man cleane from all sinnes, throug[h] the wo[r]kyng spirit of God, and yet it remaineth water still, no parte of the substance thereof beyng chaunged: so ought we to vnderstande of the sacramentall bread and wine. For, though beyng duely ministred & wo[r]thely receaued, they haue the nature, p[ro]p[er]tie, and grace, of the p[re]cious fleshe and blood of Christ, yet (as Theodoretus saith) they remaine still in their former substance, shape and figure. Whereunto the olde wryter Emisenus doeth agree, affirmyng plainely, that the corruptible creatures of bread and wine, are by the consecration o[r] wo[r]de, and secret power of the inuisible priest, so chaunged and turned, as we be chaunged in baptisme: where, though we be renued by the holy ghost, and made newe creatures, yet we remaine still the same in substance that we were before: And so with the blessed Martin Ciprian, he calleth the visib[le] creatures of bread and wine, the body and blood of Christ, bicause of the excellent nature, vertue, p[ro]p[er]tie, and grace of his most p[re]cious fleshe and blood, that they do receaue, by the mightie wo[r]de and secret power of the Inuisible Priest, who is our Saviour Iesus Christ hym selfe. For this excellent p[ro]p[er]tie, I saie, vertue,

Theo. dialo. 2.

Emisenus de
consecr. dist. 2.

Hebr. 7.

bertue, and grace, that the creature of bread being rightly mixed and woꝝthely receaued, doth obtaine by the almightie power of God.

The blessed Partir saint Ciprian, with the other auncient fathers, doe saie, that the bread is made fleshe, Else, if we shoulde take his woꝝdes so grossely, as our papistes doe, we should be faine to confesse that the blessed body of Chyſte, being made of bread, should haue his beginnyng, originall, and offsprynge of the corruptible creature of bread, as I haue sufficiently proued already before. Wherefore Sainde Ambrose saith: *Sunt quæ erant, & in alium mutantur: in substantia* they are (meaning the Sacrament) the same they were before, but in accident or qualitie, they are turned into another thyng: for before it was common meates. For mans table, nowe is turned to be meate for the Lorde's table, and in another place he saith: *Ante consecrationem alia species nominatur, post consecrationem corpus christi significatur:* before the consecration, it is named by another kynde, but after consecration it doeth signifie the body of Chyſte. Saind Chrysostome agreeing here with, saith: *Si incorporari effemus.* &c. If we were bodilesse, god would geue vs these thynges bare and bodilesse, but for as muche as we haue soules fastened vnto our bodies, therefore God geueth vs thynges spirituall, vnder thynges visible. Saind Augustine to put all out of doubte, that we eate not grossly nor drynke heuily or carnally, the body and blood of Chyſte, as the Papiste affirmeth, saith these woꝝdes: *Non hoc corpus quod videtur manducaturis estis, & bibitis illud sanguinem quem sumpsit qui me crucifigent, Sacramentum aliquod vobis commendavi.* That is to saie: We shal not eate this body that ye see me to haue, nor yet shal ye drynke that blood whiche they shal shed that crucifie mee, it is a sacrament that I geue or deliuer vnto you, therefore hee saide in his trades vpon Iohn. *Aliud est sacramentum, aliud res sacramenti.* The sacrament is one thyng, and the thing of the sacrament is another. Wherefore he geueth this lesson to all, saying, *In sacramentis videndum est, non quid sint, sed quid significant.* In the sacramentes, wee must not looke what they are, but what they doe signifie.

Pete this.

Ambr. de Sa-
cramen. lib. 4.
cap. 4.

Ambr. de his
qui initiantur
mysterijs, ca. 9.
Christo ad
populũ Antio-
chensẽ Ho. 60

August. in
Psal. 88

Ioh. tract. 26.

Contra Maxi-
mum.
lib. 22.

John

A breefe Confession, with a confutation

De consecra.
distinct. 2. qui
manducat.

What it is to
examine him
selfe.

To examine
our selves,
standeth in
two pointes,
viz. faith,
and repen
taunce.

Who they be
that feede ef
fectuouly by
on the body
and blood of
Christe.

Nowe all men may see, howe shamefully the papistes doe belye vs, saying, and wrytyng, that we do make of the Sacrament but a bare figure and signe. For this is our faith and beleefe, that if a man doth truely examine himself, that is to say, ponder, weigh, and consider with his owne mynde, whether he acknowledgeth him selfe to be a sinner or not: and whether he hath an inwarde grasse, and an vnfayned repentaunce or no: so to w^{ch} his finnes: whether he hath forgiven from the bottoome of his heart all his enemies, and reconciled him selfe vnto them that he hath offended: whether he be determined to restore againe vnto his neighbour, al that he hath taken away from him wrongfully, by any manner of meanes: whether he be mynded for the lōne that he beareth vnto God, to liue afterwarde verfabully accorzyng to his holy cōmaundements, forsaking sinne and the wo:ld: but aboue all thinges, whether he hath a true faith in the mercie of God, and in the name of his sonne Iesu Christ: and whether he beleueth stedfastly that Iesus Christe is his only sauour, redēmer, intetcessour, aduocate, and mediatur betwixt God and him: finally, whether he hath a desire to liue and dye in the onely doctrine of Christ, forsaking all other false and erroneous doctrines, with all kinde of deuillish superstition and idolatrie, and so eate of this bread, and drinke of this cup: our faith I say and beleefe is, that such a man doeth feede most effectually vpon the body and blood of Christe our onely sauour: and yet it needeth not therefore, that his naturall body and blood, be really present vnder the formes of bread and wine.

For, as in the holy Sacrament of baptisme, if it be duely ministred, and wo:thely taken, we receaue the holy ghost, by whom we are renewed or made newe creatures, we obtayne the remission & forgettenesse of our finnes, and are apparelled with Christ, whom we do put on there, and yet no man will say that the water is any of these thinges, or that it is turned into them: So in the holy misteries, when we come wo:thely vnto them, we are most wholsomly fed with the precious body and blood of our sauour Christ: yet if we shoulde say that it coulde not be doen, vnlesse the bread and wine were transubstantiated

Substantiated into the very body and blood of Christ, or except his body and blood be there really present, vnder the formes of bread and wine, we might moste iustely be likened vnto the Jewishe ruler and gouernour, whiche thought, that excepte Christ should come in his owne person, his sonne could not be healed. For, christe our sauour, is able by the vertue of his holy institution, and by the mightie woꝝkynge of his eternall spirite, to doe all these thinges, as he sitteth on the right hande of his father.

Iohn. 4.

1. Peter. 3.

And for the obiections that some make out of Chrysostome, where he saith: doest thou see bread: doest thou see wine: doe they auoyde beneath, as other meates doe? God forbid, thinke not so, for as ware (if it be put into the fire) it is made like the fire, no substance remainyng, nothyng is lefte: so here also thinke thou that the misteries be consumed by the substance of the body: they are easly aunswered, and yet our papistes thinke by these wordes of Chrysostome, that they haue the conquest, because he saith, that we see no bread nor wine, but (as ware in the fire) they be consumed to nothing: so that no substance remaineth. If thei had rehearsed no more, but the very next sentence that foloweth in Chrysostome (which craftly and deuillishly they leaue out) the meanyng of the Doctor would easly haue appeared, which wordes that folowe are these: Wherefore (saith he) when you come to these misteries, do not thinke that you receaue by a man, the bodye of Christe, but that with tonges ye receaue fire by the Angels Seraphin. Thinke that the blood of saluation floweth out of the pure and godly side of Christ, and so comming to it, receaue it with pure lippes, casting downe your eyes, listyng by your mindes, mournyng priuily without speache, and reioysing in our heartes.

Chrysost. de
Eucharistia.
Obiection.

Answer.

Nowe, if the papistes wyll gather of the wordes by them recited, that there is neither bread nor wine in the Sacrament, then we may aswel gather of the wordes that folowe, that there is neither Priest, nor Christes body: For, as in the former sentence, Chrysostome saith, that we maye not thinke that we see bread and wine: so in the seconde sentence

W.

be

A breefe Confession, with a confutation

he saith, that we may not thinke that we receaue the body of
Christ of the priestes handes.

Do we if vpon the seconde sentence (the papistes will say)
it can not be truely gathered, that in the holy communion there
is not the body of Christe ministred by the Priest: then must
they confesse also, that it can not be well and truely gathered
vpon the first sentence, that there is no bread nor wine. But
all these thynges be together in the holy Communion, Christ
hym selfe spiritually eaten and drunken, and nozishyng the
right belæuers, the bread and wine as a sacrament declaryng
the same, and the priest as a minister thereof: wherfore, Chri-
sostome meant not absolutely, to deny that there is bread and
wine, or to deny utterly the Priest and the body of Christe to
be there: But his intent was, to drawe our myndes vp to-
wards heauen, that we should not consider so much the bread,
wine, Priest, and body of Christe, as we should consider his
diuinitie & holy spirite geuen vnto vs to our eternall saluati-
on. And therefore in the same place, he bleth so many tymes
these wordes: Thinke, and Thinke not, willyng vs by these
wordes, that we should not fye or set, our thoughtes and min-
des vpon, bread, wine, Priest, nor Christes body: but to lift vp
our heartes higher vnto his spirite and diuinitie, without
the whiche his body auaieth nothyng, as he saith hym selfe:
It is the spirite that geueth life, the fleshe auaieth nothyng.
The like phrase of speache he bleth of the water of baptisme,
and although Christe was but once crucified, yet would Chri-
sostome haue vs to thinke, that we see hym daiely whipped
and scourged befoze our eyes, and his body hangyng vpon the
Crosse, and the Speare thrust into his side, and his blood to
flowe out of his glorious side into our mouthes, after which
maner S. Paul saith, that Christe was painted and crucified
befoze our eyes. These phrases of speache Chrysostome vsed
most of any authour.

And now to their seconde obiection, out of Crisostome that
the papistes make: whiche is this, Elias (saith he) when he
was taken vp into heauen, dyd leaue his cloke behinde him,
but our sauour Christ, when he ascended vp into heauen, dyd
both

Note.

John. 6.

Objection.
Chrysost. ad
populū Antio.
Hom. 2.

both cary by his fleshe with him, and did also leaue it here be-
hinde him: It is easy to be aunswere. For, as he did cary by
our fleshe, so he did leaue his fleshe here behinde him, whiche
we are our selues. For, as S. Paul saith: We are members
of his body, of his fleshe, & of his bones: And truly as it ought
to be vnto vs a singuler comfort, that the most infallible scrip-
ture doth certifie vs, that we are mebers of his body, fleshe of
his flesh, and bones of his bones: so it ought to be vnto vs, the
greatest reioysing in the worlde, that he is in our fleshe ascen-
ded by into heauen.

Aunswere.

Ephe. 5.

And as for that they alledge out of S. Iohn, where he saith:
Except ye eate the fleshe of the son of man, & drinke his blood,
ye haue no life in you: Againe, my flesh is meate in deede, & my
blood is drinke in deede: Lyra their owne doctour shal aunswere
this place, & them to: where he saith: *Hac verba nihil directè per-
tinet ad sacramentale, vel corporale manducationem. Nam hoc verbum
dictum fuit, antequàm Sacramentum Eucharistia esset institutum. Ex
illa igitur litera de sacramentali cõmunione non potest fieri argumentum
efficax.* These wordes of Chzist in the. vii. chapter of S. Iohn, di-
rectly pertaine nothing to the sacramentall, or corporall eating.
For these wordes were spoken long befoze the sacrament was
ordayned. Wherefoze of this place there can be made no good
sufficient argument, touchyng the sacramentall Communion.

Iohn. 6.

Nicolaus Lyra
in Psal. 110.

Saint Augustine saith vpon these wordes of of Iohn: There
must be declared (saith he) the maner how to discerne a pproper
speache from a figuratiue: wherin must be obserued this rule,
that if the thyng whiche is spoken, bee to the furtheraunce of
charitte, then it is a proper speache and no figure. So that if it
be a commaundement, that forbiddeth any euill or wicked act,
or commaundeth any good or beneficiall thyng, then it is no fi-
gure. But if it commaunde any ill or wicked thyng, or forbidd
any thyng that is good or beneficiall, then it is a figuratiue
speache. Now this sayng of Chziste (Except ye eate the fleshe
of the sonne of man and drinke his blood, you shall haue no life
in you) seemeth to commaunde an hainous & a wicked thyng,
therefoze it is a figure, commaundyng vs to bee partakers of
Chzistes Passion, keepyng in our mindes, to our greate com-

August. de
doctr. Christi.
lib. 3.

A breefe Confession, with a confutation

De catech. rudib. cap. 26.
cont. aduersar. legis & prophet. lib. 2. cap. 9.

fozte and profite, that his fleshe was crucified and wounded for vs. The like he hath in other places.

Thus one that hath but halfe an eye, may easily vnderstande and see the grosse opinion of our papistes,

¶ The. xxij. Chapter.

¶ The godly in the olde lawe, did eate and drinke the same fleshe and blood of Christ, that we do nowe in the newe Testament.

The fathers in the olde Testament did eate chrystes fleshe, as wel as we in the newe,
1. Cor. 10.



Our forefathers in the olde Testament did eate him as verily and truly in their sacramentes, as we do in ours, to the eternall saluation of all their soules that vndoubtedly beleue in the promised sacle, Iesus Christ. Therfoze S. Paul sayd, they dyd all eate of the same spirituall meate, &

dyd all drinke the same spirituall drinke (for they dranke of the spiritual rocke that folowed them: and the rocke was Christ:) So we may easily perceauie that they dyd eate the same meate that we do, because the substance of theirs and our Sacramentes are all one.

August. in Ioh. tract. 26.

Leo de Natiui. Dom. Serin. 3.

Contr. Faustū. lib. 19. cap. 14.

In Ioh. tract. 30.

So Saint Augustine plainly affirmeth in these wordes: *Sacramenta illa fuerunt in signis diuersa, in rebus que significabantur paria.* Their Sacramentes were in outwarde tokens diuers, but in the thynges tokened, all one with ours. Like wise Leo saith: *Mysteria pro temporum ratione variata sunt: quum si des, qua viuimus, nulla fuerit aetate diuersa:* The sacramentes are altered accor dyng to the diuersitie of the times: But the faith, whereby we liue, in all ages: was euer one. To conclude, saint Augustine sheweth: that their Sacramentes of the olde lawe were promises of suche thynges, as should after wardes be accomplished: Our sacramentes of the newe Lawe, are tokens, that the same promises bee already accomplished. The same Saint Augustine in another place answereth to a certaine question, as this: *Quomodo in celum manum mittam, ut ibi sedentem teneam?* (He saith) *Fidem mitte & tenuisti,* Hold fast I reache my hande into heauen, that I shall holde hym sitting there.

Reache

Reache out thy faith, and thou holdest hym. Saincte Ambrose, agreeing hereto, saith: *Fide tangitur, fide videtur, non tangitur corpore, non oculis comprehenditur.* He is touched by faith, he is seen by faith, he is not touched with body, nor comprehended or seen with eyes. Saincte Augustine saith. *Habet fides oculos suos.* Faith hath her eyes, and Barnarde saith: *Visto anime intellectus est.* The seeing of the soule is understanding.

Ambr. in Luc. lib. 6. cap. 8.

Augustin. Epist. 84.

Barnarde media. cap. 6.

Wherefore, I am sure none wpll say that the fathers in the olde law did eate chryst in their sacramēt butcherly, as the papistes affirme, & yet you see by these authorities; that the substance of their sacraments & ours are al one: wherefore, learne this lesson, that Chryst is in the bread, figuratiuely, he is in the faithfull & woꝝthy receauer spiritually, and that he is in heauen corporally, sitting on the right hande of God his father, to make dayly intercession for vs: Let vs now lift vp the eyes of our faith into heauen, and reioyce that our fleshe is ascended by thither.

How Chryst is in bread in the receauer, and in heauen.

Colossi. 3.

1 Pet. 3.

Hebre. 7.

Phil. 3.

¶ The. xxiij. Chapter.

¶ VVhat comfort wee haue by Christes ascension into heauen.



We are surely taught that by his ascending vp, he hath opned heauen vnto vs, which by Adams fall was shut vp vnto all fleshe; and that sith hee is entered into Heauen with our fleshe, as it were in our name or behalfe, we do in a maner (as S. Paul doeth testifie) sit with him in the heauely seates, being already in full possession of heauen, in him that is our head: For we haue receaued it by faith, possessed it by hope, and are therein confirmed by holynesse of life.

The comfort that we haue by the ascension of Chryst into heauen.

Galat. 4.

Rom. 8.

Faith receaueth, hope possesseth, life confirmeth.

2. Peter. 1.

Secondly, we do beholde his diuine & godly power, where in doth consist all our might, vertue, and strength, and all our reioycing against hell. For, ascending vp into heauen, he hath ledde captiuitie captiue: and hauyng spoyled his enemies, he hath enriched, and doth dayly enriche his people with heauens riches, preferuyng and defending his Church, with the mightie strength of his arme, against the malicious and cruell

Rom. 3.

Ephe. 4.

Ephe. 1.

Uij.

tyrantes.

A breefe confession, with a confutation

Exod. 7.
1. Reg. 22.
Iob. 1.
Marth. 8.
2. Cor. 12.
Deut. 13.
Rom. 5.
2. Cor. 12.
Iames. 2.
Ambro. in
Luc. 24.
Coloss. 3.
Eph. 1.
1. Peter. 3.
Hebr. 1.
Ioh. 4.
Marth. 25.

Mark. 14.

Coloss. 3.
1. Cor. 7.
Rom. 12. 13.
Actes. 1.
1. Peter. 2.
Phil. 3.
Hebr. 13.
2. Cor. 5.
Marth. 7.

The error
of the Jewes.

Ioh. 18.

1. Ioh. 2.
Hebr. 7.

tyrantes of Sathan the deuyll, and of all the mightie rulers of darknesse, whom he hath in despite of their heartes, by yole and kepe in, that they can do no moze than he suffereth them, and appointeth them to doe, for the setting forth of his owne glorie, for the triall of his elect, and edifyng of his congregati- on and Church.

Thirdly, we learne by his ascending vp into heauen, that we ought not to seke for him here in the earth, nor vpon the earth, nor about the earth, as S. Ambrose writeth, but in heauen aboue, where he sitteth on the right hande of the father, & that therefore we can do him no greater honour and seruice, than to worshippe him in spirite and trueth, beflowing for his sake and loue, vppon his more needic members, all that we coulde finde in our heartes to bestowe vpon him, if he were still here vpon the earth conuersant among vs: And therefore, to put vs in remembraunce of the true seruice that he doeth require at our handes, he saith: Ye shall haue the more with you al- wayes, and whensoever ye wyll, ye may do them good, but me ye shall not haue alwayes.

We learne also by it, that we shoulde in no wyse set our mindes vpon this transitorie worlde, sith that our head hath forsaken it, and hath taken away his corpozall presence from it, but that we shoulde go and walke throughe it as pilgrimes and straungers, hauing alwayes our conuersation aboue in heauen, where he sitteth on the right hande of his father, and where we shall haue with him, a permanent or euerlastyng Citie, of a mosse strong and sure buildyng, and of such a founda- tion that it can neuer be shaken nor remoued.

Whereby the shamefull error both of the Jewes, and al- so of those that folowed them, is quite ouerthrowen: which did thinke that the Melsias should tarie and reigne here beneath in the earth with his elect and chosen, for by his ascension vp in- to heauen, he did sufficiently declare vnto vs, that his kyng- dome is not of this worlde, but that it is heauenly and eternall.

But this ought to be mosse comforte of all, that by his ascendyng vp, we are assured to haue a most mightie interces- sor, and aduocat with the father. For, sith that he doeth con- tinual,

finually appeare before the face of God for vs, we ought not to doubt, but that he is our intercessour advocate & mediatur. Therefore, we neede to feare no maner of thynge, whether it be in heauen or in earth, if wee haue a stedfast confidence and trust in hym. For, sith that he is true God, without doubt he is almightie. With that he is of one substance and power with the father, al that his father hath, is his. With that he hath ben to the father obedient, vnto the very death of the Crosse, and that he is his welbeloued sonne, we haue no occasion to feare that his father, will say hym nate of any thing, that we aske of hym in his name.

On the other side, sith that Christ is our brother, fleshe of our fleshe, and bone of our bones, and also our head; without al doubt, he doth loue vs; he hath pittie and compassion vpon vs: we ought not therfore to thinke that he will forsake his owne fleshe, or that he will suffer his deare and welbeloued spouse to perishe. For, he hath therefore put on our fleshe, and hath taken vpon hym all our infirmities, beyng temped in all thynges like vnto vs, but yet without synne, thereby to assure vs, that we haue a Bishop, that knoweth our infirmities and miseries, and that can haue compassion vpon vs, and that what soeuer doeth happen or chaunce to be doen vnto vs, beyng his liuely members, he will impute it to be done vnto himselfe, as it doth most plainly appeare by the wordes that he spake vnto Saul, who persecuted his Church: and that also, as head of the whole body, he is ready to deliuer his members from all miseries and calamities, as he hymselfe was deliuered.

But here wyll I bying in the comfortablen scriptures, that do certifie vs, that we haue in the court of heauen, such a mighty frende, whiche hauyng all power geuen vnto him, both in heauen and in earth, doeth alwayes appeare before the face of the great and eternall God, which ought to be vnto vs a marueylous assurance and comfort against all temptations and perys. These be the wordes of the blessed Apostle S. Paule: It is Christe which is dead, ysa rather which is risen againe: which is also on the right hande of God, & maketh intercession for vs. Againe: This man, because he endureth for euer, hath

all

Galat. 3.

Rom. 8.

Hebr. 4.

Ioh. 10.

Phil. 2.

Ioh. 1.

Ioh. 10.

Ioh. 16.

Phil. 2.

Marth. 3.

Ioh. 12.

Rom. 8.

Ioh. 16.

Ioh. 14.

Eph. 5.

Eph. 3.

Ioh. 10.

Rom. 5.

Eph. 5.

Ioh. 1.

Hebr. 2.

Hebr. 4.

Actes. 9.

Eph. 5.

Marth. 23.

Hebr. 7.

Rom. 8.

Hebr. 7.

A breefe Confession, with a confutation

Hebre. 9.

1. Ioh. 2.

an euertlasting priesthode, wherefore, he is able also to save them fully or perfectly, that come vnto god by him, euertliuing, for to make intercessio for them. And in the same epistle: christ (saith he) is not entred in to the holye places that are made with handes, which are but similitudes of true thinges: but is entred into perie heauen, for to appeare nowe in the sight of God for vs. Doth not the blessed Euangelist S. Iohn saie also: My little childzen, these thynges write I vnto you, that ye sinne not. Yet if any man sinne, we haue an aduocate with the father, Iesus Christ, whiche is righteous.

Ioh. 16.

These Scriptures doe sufficiently teache vs, that we haue such a frende, intercessour, & aduocate in the heauenly court, that nothing can bee denied vnto hym of the father. Yea, he hymselfe whiche can not lie, speaketh these most swete and comfortable wordes vnto vs all: Verely, verely I saie vnto you, whatsoeuer you shall aske the father in my name, he will geue it vnto you. Hauing then so many notable sentences and testimonies of the infallible worde of God, whereby we are assured, that the onely begotten sonne of God is our aduocate and mediatur, and that he doth nowe appeare befoze the face of the father, for to make intercession for vs.

The. xxv. Chapter.

¶ Againt praiyng, and intercession to Saintes.



Rom. 14.

What neede haue we, to flye vnto dead creatures, I meane vnto dead Saintes, for to make them our aduocates and intercessours: With that wee haue not one onely syllable in all the whole Scriptures, that biddeth vs so to doe? Againe: Where haue wee any promise in the booke of God, that we shall haue accesse vnto God by them: or that we shall the rather obtaine our petition, praiers, and requestes, by their intercessions and mediations: whatsoeuer saith the apostle is not of faith, is synne: But this praiyng vnto dead saintes, that they should make intercession vnto God for vs, is not of faith,

(foz

(foz why: it hath no grounde at all in Gods woꝛde.) Therfoze we may well conclude, that it is an abhominable synne. And therfoze Saint Augustine saith full well: *Non est iusta oratio: nisi per Christum: Oratio autem que non fit per Christum: non solum non potest delere peccatum: sed etiam ipsa fit in peccatum*: there is no iust oꝛ right pꝛaier: but that that is made by Chꝛist: that pꝛaier that is not made vnto God by Chꝛiste, not onely, doeth not put a waie sinne, but also is turned into sinne. And no marueile: foꝛ what greater blasphemie can there be in the woꝛld, then to robbe the only begotten sonne of God of his gloꝛy, and to geue it vnto dead creatures: but as the gloꝛie of Chꝛiste doth consist in this, that he is our omnifufficient Sauour (foꝛ none other name vnder heauen is there geuen vnto men wherby they must be saued): so it doth consist in this, that he is an omnifufficient and most perfect mediatur, able to obtaine at his fathers hande, all maner of thynges, that are necessarie foꝛ the saluation both of our bodies and soules. They therfoze, that seeke any other mediators besides hym, doe robbe hym of his gloꝛy, and so commit a most detestable sacriledge. Is it then marueile, that the moze that they pꝛaise after this manner, the moze the wꝛath of God is kindeled against them?

August. in
Plal. 108.

Agas. 4.

Againe, in what case must they néedes stande, that seeke other wayes foꝛ to come vnto God, & vnto the seat of his mercie, than he him selfe hath appoynted in his sacred woꝛde? But his heauenly and eternall wisdom saith vnto vs, that he is the way, the trueth, and the life, and that none commeth vnto the father but by him. It can not be then, but that they must be farre out of the way, that seeke to come vnto God by any other meane oꝛ way, then by Chꝛiste, and that in steede of commynge vnto God, they go the plaine dunstable high way vnto the deuyll: and that most deservingly, sith that they will not go that plaine and sure way that God him selfe appointed vnto them, saying: *This is the way, walke in the same.*

Ioh. 14.

Elai. 30.

Why do they not, sith that they wyll alwayes seeme to be such folowers of the aunient fathers of the pꝛimitiue church, print in their mindes, that golden saying of Saint Ambrose, where he saith on this manner: *Chꝛiste is our mouth whereby*

Ambr. de lra.
acet anima.

E. j.

we

A brecefe Confession, with a confutation

we speake vnto the father: our eye, wherewith we see the father: our right hande, whereby we offer our selues vnto the father, without whose intercession, neither we nor all the saintes, haue ought to do with God. Do they not learne by the wordes of this auncient writer and father of the Church, that if we wyll speake vnto the father, Christe must be our mouth? If we wyll see the father, he must be our eye? And if we wil offer our selues vnto the father, he must be our right hande? It is so farre of, that he shoulde appoynt any of the saintes, to be either our mouth, our eye, or our right hande, that rather he doeth boldly affirme, that except Christe doeth make intercession, all the saintes haue nothing to do with god. For why? Saint Paul saith: That as there is but one God of all, so there is but one mediatur betwixt God and man. These be his wordes: For there is one God, and one mediator betwixt God and man, which is that man Christ Iesus, who gave him selfe a ranfome for all men.

1. Tim. 2.

why Christe
our sauour
was man.

Here we doe both see and learne, that as there is but one God, so there is but one mediator betwixt God and men, which is our sauour Iesus Christ the only begotten sonne of God, who was made man, for to set God and man at one, and for to make attonement betwixt them. For, when we wyll ioine two thinges together, which do differ, or be of contrary natures, there must be some third thing, that doth appoche and holde of the nature of them both: or else there can be none attonement, no agreement, nor true coniunction betwixt them, specially, if the natures be repugnaunt and contrary one vnto another. But what agreement can there be betwixt God and man: loke what agreement there can be, betwene consuming fire, and thornes, betwene light and darkenesse, betwene righteousness and vnrighteousnesse, betwene blessing and cursyng, betwene death and life, Paradise, and Hell: euen the same can be betwixt God and man, if we doe consider man in his corrupted nature.

Ephe. 2.
Plal. 51.
Iob. 14.

Therefore it was most necessarie, that we shoulde haue a mediator for to make this agreement and coniunction, which mediator shoulde bee partaker of both the natures, but yet without

without sinne, and whiche should be both perfect God and perfect man, for to make this coniunction, and alliaunce betwixt God and man. But there is no such, sauyng onely our sauour Iesus Christ. Therefore it doeth necessarily folow, that none other can be our mediatur, aduocate, and intercessour, but he alone. Whiche thyng hath been sufficiently proued already, by the wordes that haue been alleaged nowe, out of Saint Paule. For they signifie asmuche as if he should haue saide after this maner: As there is but one God, whiche neuerthelesse is sufficient for all creatures, as one only Summe serueth for all the whole worlde: so there is but one mediatur, whiche is Iesus Christe, who alone hath paid our raunsome, and is mete for this office.

Hebr. 4.
August. in
Hom. de ou-
bus, non me-
diar. homo
preter deita-
tem, non me-
diator deus
preter huma-
nitatem.
None can be
mediatur
betwixt god
and man, but
God only.

The same thyng doeth that blessed Euangelist saint Iohn meane, when he saith that we haue an aduocate with the father, Iesus Christ, which is righteous. Upon whiche place, S. Augustine writeth on this wise: He beyng such a man did not saie: ye haue an aduocate with the father: but if any man doth synne, we haue (saith he) an aduocate with the father. He said not, ye haue mee for your aduocate. But, bethzen, we haue an aduocate with the father, Iesus Christe the righteous, and he is the satisfaction for our synnes. *Hoc qui tenuit, heresim non fecit, hoc qui tenuit, schisma non fecit*: He that holdeth this, commit- ted no heresie: he that hath holden this, hath committed no schisme.

1. Iohn. 2.

August. in epis
Ioh. tract. 1.

These are Saint Augustines wordes: wherby we maie gather, that it is neither heresie, nor schisme, to cleaue vnto Christe alone, as vnto an omnisufficient mediatur, aduocate and intercessour, as our Popes catholikes doe make it nowe, persecutynge them with fire and sword that will haue none other mediatur nor intercessour, but hym onely whom the Scriptures and worde of God doeth appointe.

The xxvj. Chapter.

Christe is both our mediatur of saluation, and also of
intercession.

¶.

Polwe

A breefe Confession, with a confutation

Objection.



Now ye shall haue the trickes of the deuilles sophistrie. We doe not denie, saie they, but that Christe is the onely mediator betwixt God and man. But howe ought this to be vnderstanded? Christe is onely the mediator of redemption

(saie they) for it is he onely, that hath redeemed vs, and by his death and bloodshedding hath made attonement betwene god and vs: but the blessed virgin Marie, and other saintes in heauen are our mediators of intercession.

Answer.

I woulde faine knowe of them, where they learne this in the holy Scriptures and worde of God. I am moste sure, that as they cannot finde in all the Scriptures, that we ought to praye vnto the dead saintes: So shall they finde, that Christ is there appointed to be our aduocate and intercessour, euen after his glorious resurrection and ascension, when he had already performed all manner of thynges that pertaine to our saluation, and to the redemption of all mankynde. For, S. Paule saith: It is Christe whiche is dead, yea rather whiche is risen againe, whiche is also on the right hande of God, and maketh intercession for vs. And to the Hebrewes he saith plainly: that Christ our soueraigne Bishop and high priest, liueth for ever, for to make intercession for vs. Else what should his continuall appearyng befoze the face of God for vs (whereof he speaketh in the ninth Chapter of this same epistle) profit or auail vnto vs? Againe, Sainct Iohn the Euangeliste, who did write his Epistles a greate while after Christes ascension, when our attonement was already made, and our peace fully purchased, doth sende vs to none other aduocate, but only to Iesus christ the righteous.

Rom. 8.

Heb. 7.

Hebre. 9.

3. Iohn. 2.

Augusti, cont.
Parmeniani
lib. 2. cap. 8.

Iohn. 19.

Hebr. 11.

Iohn. 17.

He saith not there in that place: If any of you do sinne, ye shall haue me, who am the deare beloved disciple of Christ, and did sleepe vpon his brest, to be your aduocate vnto the virgin Marie his mother, whom he did commit vnto me, and whiche doth loue me so well, that she toke me for her sonne. Againe, he doth not say: Get you to the virgin Marie, or to my felowes the Apostles: or to the Patriarkes and Prophetes, that be already dead, and in glorie with God, but putting him selfe in the

the number of sinners, he saileth: If we haue sinned, we haue an advocate with the father, Iesus Christe the righteous.

He had not forgotten the wordes of his maister, whiche he him selfe had set forth by writing. For, Iesus Christ did not say: All that ye shall aske my father, in the name of my mother, or of the Patriarches and Prophetes, or of myne Apostles and Disciples; it shall be geuen vnto you: but he saileth,

Whatsoeuer ye shall aske the father in my name, it shall be geuen vnto you. And S. Paul doth not only testifie vnto vs, that he did in the time of his flesh, offer by prayers & supplications, with strong crying and teares, and that he was hearde; but also he doth write (as it hath been alreadie alleaged) that he is on the right hande of God, where he doeth incessantly make intercession for vs. Moreover, where S. Paul doth say, that there is one mediator of God and men; whiche is that man Iesus Christ, hath he not a respect vnto the prayers that he had spoken of before: For, after that he had sayde that we must pray for all men, for a confirmation of that saying, he addeth by and by, that there is one God, and one mediator.

And none otherwaie doth S. Augustine expounde it; when he saith: Christian men do pray one for another in their prayers: But he for whom no man doth pray, but he for all men, is the onely and true mediator. Paul the Apostle, although he were a chiefe member vnder the head, yet because that he was a member of the body of Christe, and did knowe that the high and true priest of the Church was entered not into the holy places that be made with handes; which were but similitudes of true things: but into very heauen, he doeth also commend hymselfe, vnto the prayers of the faithfull. *Paulus non facit: sed mediator est inter populum, & deum: sed rogat, ut pro se orant in misericordia membra corporis Christi.* Paul makech not hymselfe a mediator betwene God and the people: but requirerth, that they praise all, one for another, being all the members of the body of Christ: bicause that the members are carefull one for another, and if one suffereth, they doe all suffer with it. And let the mutuall prayers of al the members, that be yet here labouring vpon the earth, ascende by vnto the heau, whilth is gone be

135 putteth hym selfe in the number of synners.

Iohn. 16.

Hebre. 5.

1. Tim. 2.

Augusti. cont. Parmeniani. lib. 2. Cap. 8.

1. Cor. 12.

A breefe confession, with a confutation

foze into heauen: In whom is the satisfaction fo: our synnes. Fo: if Paule were mediātour, the other Apostles also shoulde be mediātours, and so there shoulde be many mediātours. Neither coulde the reason of Paule stande, where he saith: Fo: there is one God, one mediātour of God and men, that man Iesus Chriſte: in whom we are also one, if wee keepe the vnitie of faith in the bonde of peace. *Hac Augustinus. Et.* And in another place, hee saith these woꝝdes: *At, verò sacerdotem si requiras, super celos est: interpellat pro te qui in terra mortuus est pro te.* But if thou seeke fo: the Priest, he is aboue in heauen, where he maketh intercession fo: thee, which vpon the earth died fo: thee.

Here any man may see, if he will see at least, howe substantiall their distinction is, and what grounde it hath in the scriptures & woꝝde of God. Besides all this, I might reason against them, vpon the right vnderstanding of this woꝝd, Intercession, whiche among the Latines signifieth nothing els, but the letting of a matter yit goeth not fo: wardes. When we say then, that Chriſte maketh intercession fo: vs, our meaning is, that that he doth by the merites of his death, passion, and bloodshedding, let oꝝ stop the wꝛath and vengeance of God, that it be not powꝛed vpon vs fo: our filthy synnes and offences. Again we say, that he maketh intercession fo: vs, when he suffereth not the ears of the father to be stopped vnto our prayers, but causeth them to be heard and accepted. And it is a maner of speaking, borrowed of the auncient Romanes. Fo:, when the Consules & Senātours of Rome, went about to make any decre oꝝ lawe, that did seeme to be pꝛeiuicial and hurtfull vnto the common weale, then the officers of the people, called Tribunes, were wont to let that decre oꝝ lawe that it should not go fo: wardes, and thereof did come, *intercessio Tribunorum*, that is to say: a let oꝝ prohibition of the Tribunes, that some matter might not go fo: wardes.

Euen so: that almightie and most righteous God, the father of sauiour Iesu Chriſt, hath euery day, and euery houre, a most iust occasion by reason of our detestable enoꝝmities, to destroy vs both bodies and soules, and by his determinate de-

August, in
Plal. 74.

The right
vnderstand-
ing of this
woꝝd inter-
cession.

Reade the
hystories of
Titus Linius
for it.

erie and sentence, to condemne vs, to the enerlastyng punishmentes of hell fire. But we haue in the Senate house of heauen, a most mightie aduocate, which doth continually appeare before the face of God for vs, that so he may by his omnisufficient intercession, stop this determinate decre and sentence of that righteous iudge, that it do not procede and go forward against vs.

But what if any man besides the Tribunes, had taken vp on him, or presumed in the olde Senate house of Rome, to prohibite, let, or stop any decre or law that the Consules and Senatours went aboute to make, shoulde not he haue been taken as a traitour, bicause that he had contrarie to the order of the comon weale, presumptuously taken that thyng vpon hym, that did onely apperteyne to the office of the Tribunes? And shall we saie, that thei, that doe attribute the office of mediation or intercession vnto dead Sainctes (who if they were aliue, would rent their clothes, and shapely repproue them, if they should see suche thynges to be doen vnto them) which office doeth onely pertain to our Saviour Christ Iesus, are not guiltie of high treason against God, who hath appointed in his holy and sacred woꝝde, his onely begotten sonne, to be the onely sufficient mediator betwixt hym and vs?

But gentle reader, marke well their woꝝdes and doctrine, we confesse and acknowledge (say they) we haue but one mediator of saluation, but we haue many mediators of intercession, if Christe be onely (as you confesse he is) mediator of saluation, wherefoze then doe you thus call vpon the blessed virgin, Christes mother: *Salua omnes, qui te glorificant?* Haue thou al them that glozifie thee. Here you intrude vpon christes office, and against your owne doctrine, make her a mediator, not of intercession, but also of saluation. Why say you this in your Boꝝkes booke, & in your massing boꝝkes of *T. Becket: Tu per Thomam sanguinem, quem pro te impendis, Fac nos Christe scindere, quo Thomas ascendit*: For the blood of Thomas, whiche hee for thee dyd spende: graunt vs (Christe) to clymbe, where Thomas dyd ascende. Here you see, not onely intercession, but also saluation in the blood of Thomas. Therefore, to shewe that the saintes

1. Iohn. 2.
Hebr. 7.

Actes. 3.
Actes. 14.
1. Cor. 1.
Reuel. 22.

Beholde the
blasphemie of
the papistes
by their own
doctrine.

I mediator.
I mediator.

are

A breefe Confession, with a confutation

Antoninus.

are saluatores, and our wayes to heauen, Antoninus saith, in his tyme, where S. Paul and Fræer Dominicke were painted together, the maner was, vnder the image of S. Paul to write these woordes: *Per hunc itur ad Christum*: we may come to chriſt, by and through this Saint: but vnder the image of Fræer Dominicke, they wrote this: *Sed magis per istum*: yet much rather by this Saint: whereby was meant that Dominickes auctoritie and office, was better able to saue men befoze God, then Saint Pauls.

Math. 7.

Math. 15.

Titus. 1.

The Papistes
like to Rat
catchers.

In nomine
Domine inci-
pit omne ma-
lum.

A pponerbe.

Oblention.

Thus you may see by a taste as it were, all the rest of their doinges, for that, that they do, is nothing but to blinde the poore ignoraunt people, whereby they may leade them wher soeuer they list: thus they haue God and Chriſt Iesus in their mouthes and prayers, only to be a cloke for them, as it was to the Pharisees, which Chriſt reproboued sharply: and as S. Paul saith: They professe God in worde, but denie him in their doinges: these papistes are like to the Rat catchers, for they will take god bread, cheſe, & butter, and within wil put arſnecke & popſon: the god bread & butter, is nothing els. but to alure them to eate the secrete & hidde popſon, to their destruction: so the papistes in the beginning of all their prayers, they say: *Omnipotens & sempeternus deus*: and at the latter ende of their prayers, they say: *Per Dominum nostrum Iesum Christum*: but betwene the beginning & endyng, there is set in, the merites, passions, sufferinges, intercessions, & mediations of saints, that through the, their sufferinges, bloodsheddynges, merites and holines, wee should obtaine heauen and life euerlastyng, to our saluation: if these be not murderers and popſoners of chriſten ſoules, that vnder the pretence (as you haue befoze hearde, of Gods name and Chriſtes) iudge you. Wherfoze the pponerbe in them may be verified, *Sub melle, iacet venenum* & vnder hony, is hid popſon. But now to other objections of theirs, I must prepare my selfe.

They wyl now reple and say, that in the common weale of Rome, there were many Tribunes, whiche were affintercessours, that is to say, which had all power and auctoritie to let such decrees and lawes that they thought to be hurtfull vnto the commons: why shoulde it not be so in heauen? myght we

We not haue there many intercessours also: In dede, in the common weale of Rome, such an order was taken, that as many Tribunes might be had, as it was thought god and conuenient for the tyme. But it is otherwise in the heauenlye court. For, there it hath been appoynted by him that is the highest ruler of all, that we should haue but one intercessour, aduocate, & mediatur of God and men, whiche is our sauour Iesus Christe, who alone, is able bothe to stoppe the wrathe and vengeaunce of God, that it should not procede against vs, and also to obtaine at his handes, all maner of thynges that be necessary for our saluation: so that he needeth no companions, nor selowes for to assiste hym, as the Tribunes did in the citie of Rome. Whereby we maie well conclude, that this distinction, which our papistes doe make, commeth of none other, but of Satan the deuell, who doeth all that he can, for to minishe the glozie of Christe.

And that all men maie the better perceine that it is so, we shall vnderstande, that the olde auncient idolaters, did vse the like distinction, for to mainteine their false goddes. For, when thei were compelled both by the scriptures, and also by strong argumentes and reasons, to confesse, that there was but one God: Then would thei saie, it is true in dede that there is but one God of creation: that is to saie, whiche hath created heauen and earth: but not of gouernance. For, (saie thei) there be many Goddes of gouernance. For, some gouerne the aire, some the earth, some the sea. &c. Wee maie see then, that this is an olde trick of the deuills Sophistrie, whiche dooeth still maintaine mightely with fire and swoorde, by his accustomed ministers, and ballaunt champions, our maisters of the cleargie. Whiche though it be sufficiently detected alreadie, and so answered, that any childe in the streete, maie easily spie out their craftie, and subtil iuggelyng, and their deuillish conueighaunce, in the peruerting of the holie scriptures, & sacred worde of God: yet for the further enarmyng of the simple and ignozant people, whom thei doe mosse easily deceine, with their gaie painted wordes, & holielike vtterance (as you haue heard a little before) I will by the helpe of God, and assistance

Answer,

1. Tim. 2,

The distinction that the olde idolaters did make.

A breefe Confession, with a confutation

of his holie spiritte, aunswere shortly the chiefeste and moste principall argumentes, that thei make commonly for to maintaine (yea, against the manifeste scriptures of God) the intercession, or meditation of Sainctes.

¶ The xxvij. Chapter.

¶ The principall argumentes that the Papistes alledge for praiing to sainctes: Answered.

2. Tim. 2.



Firste, when we doe alledge this text of S. Paul: For, there is one God, and one mediator of God and men, that man Iesus Christe, to proue thereby, that as there is but one God of all, so there is but one mediator betwene God and vs. Besides the afoze alledged, and confuted distinction, thei be wont to saie, that in this place, one, is not taken, for onely. And therfore, that their doctrine maie haue a better shewe of a trueth, they alledge Moyses, who speaking of the creatiō of the world, writeth on this maner: And so of the eueryng and moynng, was made one daie. Here, saie thei, *vnus*, one, doeth not signifie one, onely, but firste: For, afterwardes, fire other daies are named. So like wise, when saint Paul doeth write that there is one Mediatour of God and men, whiche is Iesus Christ, his meanng is not, that he onely is a Mediatour, and that there is none other but he: But his meanng is, that our sauour Christe, is the firste, or chief Mediatour.

Question.

Cor. 1.

2. Tim. 2.

Answer.

If thei coulde as well proue by the scriptures, that GOD hath ordeined other mediators besides Christ, as Moyses did proue, that God did create, and make many daies: then would I confesse, that in this place of the Apostle, one, must be taken for firste. But vntill thei haue proued vnto me, that God hath appointed, and ordeined some seconde, thirde, or fourth Mediatours, and aduocates betwene hym and vs, I will in no wise receiue their exposition. but will saie and beleue still, that by this woide (one) saint Paul doeth vnderstande, one onely. For, with as good a reason, when saint Paul saith in the same

2. Tim. 2.

same

same self sentence: There is one God, the Idolaters might ca-
 uille and saie (if we should alledge that place against them, for
 to proue that there is but one God: that this woorde: *vnus, vnus*,
 is not there taken for one onely, but for firste, or chiefest. The
 like also might thei dooe, if wee should byng in, the sayng of
 Moyse, where he saith: *Audi Israel, Dominus deus vnus, Domi-*
nus vnus est: that is to saie. Heare, O Israel, the lord thy God,
 is one Lord. And truely the aunclente Idolaters of Rome,
 when the Christians did byng in both Moyse and Payle as
 gainst them, thei woulde aunswere, as our Papisticall Har-
 donians, and Louanistes doe now, that is to saie: that both
 Moyse and saint Paul, did not by this woorde (one) under-
 stande alone, or onely, but firste, or chief.

Might not, when S. Paul saith in an other place: there
 is one faith, one baptisme, &c. Might not I say the Hemerobap-
 tistes, who Epiphanius doeth speake of, vse the like cauillation
 for to defende their Sacrilegious Baptisme, wherewith thei
 Baptized them selues euery daie, to the vtter prophanyng of
 the holie Baptisme, whiche Christe our sauour hath appoin-
 ted, to bee receiued of euery man, once for euer. Thei might
 haue saied (if any man had gone about, to reprove their here-
 ticall doynges) by these woordes of the Apostle, Saint Paul
 did meane there, by this woorde (one) not one onely, but the
 firste, or chief Baptisme, and so should haue eluded or mocked
 awaie all that coulde be alledged against them.

Againe, thei dooe alledge that whiche is written, bothe in
 Luke and Iohn, that is to saie: howe Marie Magdalene did
 come vnto the Sepulchre, vpon one of the Sabbath daies.
 Where, saie thei, one, is take, not for one onely, but for the first:
 so that vpon one of the Sabbathes, is as muche, as if one should
 saie, on the firste daie after the Sabbath. Why maie it not be
 so taken in Paul? For the I doe confesse and graunt, that
 bothe in Luke and Iohn, this woorde, *vnus, one*, is taken for
 firste, but it is by reason of a Genitiue case, that bothe the E-
 uangelistes doe adde vnto it, that is to saie: *Sabbati, or Sabbatho-*
rum, but saint Paul useth no suche manner of speakyng, but
 saith plainly: *vnus deus, vnus mediator dei & hominum, Iesus Chris-*

Note.

Deut. 4.

Eph. 4.
Hemerobap-
tistes.

Obiection.)
Luk. 24.
Ioh. 20.

Answered

Marke this
well.

1. Tim. 2.

P. y. Jus,

A breefe Confession; with a confutation

us, that is to saie: There is one God, and one Mediatour of God and men, that man Iesus Chyriste. He saiethe not that our Sauour Iesus Chyriste, is one of the Mediatours: but that, as there is one God, so there is one Mediatour of God and men, whiche is the onely begotten sonne of God, our Sauour Iesus Chyriste.

And verely, if we looke narrowly vpon their saynges, and doctrines, we shall finde that thei will not onely haue more Mediatours, & Advocates, then chyrist: but also, that chyrist our sauour is not the first, or chief Mediatour, but that he is onely nexte after the first. For as, *uno Sabbatorum*, in one of the Sabbathes, doeth signifie the first, or next daie after the Sabbath: so after their opinion, *unus mediator*, shalbee as muche as nexte after an other: And so Chyriste shall not be the first Mediatour betwene God and men, but next after the first: what a detestable blasphemie is this, againste the onely begotten sonne of God?

As for the wordes of the Euangeliste sainte Iohn, where he saiethe, that we haue an Advocate with the father, thei saie plainly, that wee can not proue by theim, that Chyriste is our Mediatour, and Advocate only. For, saie thei, as it were a foolish argument, to reason on this maner: Sainte Peter is an Apostle, *Ergo* sainte Iames is none, so, were it a sonde reason, if we should saie: Chyriste is our Mediatour: *Ergo*, the virgine Marie, and the saintes, be not our Advocates and Mediatours.

Now let vs see, how abhominable thei dooe peruerthe the scriptures, and worde of God. Saint Iohn saiethe not, Chyriste is our Advocate: but wee haue an Advocate with the father. Thei saie, that our reasons and argumentes are foolish: but I will shewe, that theirs are moste childishe. Were it a good argument to saie: We haue a Quene of Englande, that is to saie, Elizabeth the firste: *Ergo*, such a one is Quene? All the world doeth see, that suche consequences, and conclusions were naught: even so, to saie: we haue an advocate with the father, Iesus Chyrist the righteous: *Ergo*, the virgine Marie, and the saintes, be our advocates, is a verie naughtie and foolish argumente. For, the conclusion, or consequence of

Chyrist is not
the cheefe
mediatour
by the pa-
pistes doc-
trine,

2. Iohn. 2.
Objection.

Answers.

2. Iohn. 2.

It, can in no wise be good.

Now, to saie: *Saint Peter is an Apostle, Ergo, saint Iames is none;* that were againste all reason, sithe that wee are certified by the scriptures, and worde of God, that sainte Iames is aswell an Apostle, as saint Peter is. But where haue thei in all the whole bodie of the Bible, that the virgine Marie, and other Saintes, are appointed to be our Mediatours, and Aduocates?

Yea, saie thei againe, it ought to bee no marvaile, if we doe attribute that vnto the virgine Marie, and other Saintes, whiche doeth pertaine onely vnto Chyriste. For, wee finde in the scriptures, that one thyng is attributed bothe to God, and vnto the creatures, though it be not after one maner and sort, as when our sauour Chyrist doeth saie, in the Gospell of Iohn: I am the light of the worlde, yet notwithstanding, in the Gospell of Matthewe, he saieyth also to his Apostles: *Ye are the light of the worlde:* Againe, saint Paule writeth these wordes: *Other foundation can no man laye, then that whiche is laied, whiche is Iesus Chyriste,* here he doeth appoint Chyrist, to bee the onely foundation of the Christian faith, and of all godly doctrine, and yet in an other place he saieyth: *Ye are citizens with the Saintes, and of the household of God, and are builde vpon the foundation of the Prophetes, and Apostles.* And in the Apocalipse of Iohn, we reade that the wall of the newe citie, hath twelue foundations, and in them, the names of the twelue Apostles. Here doe we see (saie thei) that Chyrist is called the light of the worlde, and yet notwithstanding, the Apostles are called the light of the worlde also. Likewise, we see, that chyrist is called the foundation, & yet notwithstanding, the Apostles are called foundations also: why should not then the virgine Marie, and the saintes, be called Aduocates, Mediatours, and intercessours, as well as our Sauour Chyriste, though, it be not after one sorte and maner? Why ought men to bee offended, if folowynge the phrase of the scriptures, wee doe attribute vnto the blessed virgine Marie, and vnto the other Saintes, the office of mediation, and intercession?

As for the first, it is to be vnderstanded, that our heauenly

Obiection.

Iohn. 8.
Math. 5.

1. Cor. 3.

Ephc. 2.

Reuel. 21.

Answers.

A breefe confession, with a confutation

ly father, and his sonne Chyiste Iesus our Lorde, haue many
tyunes of their speciall grace, communicated, or given that
name vnto men, that did not properly pertaine vnto them,
not for to saie, that thei were so in very deede, and of their
owne nature, but by reason of some office and dignitie, that
God did putte thein in: also to the ende that thei should haue
their office in greater estimation, as it dooeth manifestely ap-
peare, by the example of Chyiste, and of his Apostles, whiche
thei do commonly alledge. For, our sauour Chyist is the true
and natural light of the worlde: but the Apostles are the light
of the worlde, ouely by the denomination, or communication,
that is to saie: the Apostles were not called the light, but one-
ly because that thei were lightened, and deliuered from dark-
nesse, by the light of our sauour Chyist. And for this cause the
holy Apostle doeth call the Chyistians, light, when he saith:
Ye were in tymes paste darkenes, but now ye are light in the
Lorde. Now, our sauour Chyist lighteneth no man, but one-
ly to this ende, that he should shine vnto other. With good wo-
kes, as he him self sufficiently declareth, sayng: Let your light
so shine before men, that thei maie see your good wo-
kes, and glozifie your father whiche is in heauen.

Also, Chyiste doeth geue this name to his Apostles, be-
cause of the office that he called them vnto, whiche was the
preachyng of his holy Gospell, and of the worde of God, which
in the scriptures is called light. After the same maner, Pa-
strates, Kynges and rulers, are in the Scriptures called gods,
not bicause they are so in deede, or that suche a name doeth
properly pertaine vnto them: but bicause of the dignitie,
that God hath placed them in, and also to the ende, that
the subiects shoulde haue their princes, in greater reue-
rence, beyng obedient vnto them, as vnto God. But when god
doth take a waie this office from them, he doth also take a waie
the name. In like maner now, the apostles are no more light:
For, they be no more in place, where thei can shine vnto men
by good wo-
kes, they be no more in the office of preachyng. I
would saie that these greates learned doctors shoulde haue
mee a place in all the scriptures, wherein the wisdom of the
Father,

why the apo-
stles were
called light.

Eph. 5.

Math. 5.

Psal. 119.
Iere. 20.
Iere. 23.
Exod. 7.
Iob. 19.

Father, our sauour Chyiste, oz the angelles and apostles by euer gene, either vnto the virgine Marye, oz vnto anye of the saintes, the name oz office of mediator, intercessour, and aduocate: then would I saie, that their distinction might take place, but no suche place can they shewe, though they shoulde breake their heartes.

As for the place that they doe alledge out of the Epistle to the Ephesians, it is plaine enough and needeth no exposition at all. For if we looke narrowly vpon the wordes of Sainct Paul, we shall finde, that he doth not saie, We are built vpon the Prophetes and Apostles: but are builde vpon the foundation of the Prophetes and Apostles. The Apostles then and Prophetes, were not the foundation, but they had all one foundation, whiche is our Sauour Iesus Chyist, vpon whom, as vpon a sure and strong rocke, they both builded the Church of God. And in the Revelation of Iohn, by the twelue foundations, wherein the names of the Apostles are wrytten, are all the Sermons that the twelue Apostles did make vnto the twelue tribes of Israel to be vnderstande. And they be called foundations, because that by them Chyist our sauour, who is the onely foundation of the Church of God, was preached vnto them: because, I saie that by them, the true and only foundation, whiche is our sauour Chyiste, was layde. Sainct Iohn doth not saie, that the Apostles are foundations: but that their names be wrytten in the foundations: Whereby it appeareth plainely enough, that al that our Louanian papistes go aboute, is to peruerthe the true saynges and meanyng of the sacred scriptures and word of God. Yea though it were so, that they could proue by the places, by them alledged, that the Apostles were called foundations, yet it woulde helpe them nothing. For, as it hath been saide alreadie befoze, we doe not finde in all the whole body of the Scriptures, that either God, our sauour Chyiste, oz his Apostles, did euer call the Saintes, intercessours, aduocates, oz mediators betwene God and men.

Wherefoze I saie againe, that we neede no suche distinctions as they doe make, to the bitter blaspheming of the onely begotten Sonne of God, our sauour Iesus Chyist, whom I do

Respectfully

Eph. 2.

Reuel. 12.

1. Cor. 3.
Eph. 2.

A breefe Confession, with a confutation

Reddably beleue, to bee the onely mediatur betweene God and vs, as the Scriptures doe plainly testifie vnto vs in euerie place.

Objection.

Iohn. 9.

The similitude that our papistes doe bring for to mainteine their idolatrie,

1. Reg. 2.

2. Sam. 14.

Answer.

Some there be among them, whiche beyng compelled by the Scriptures, to confesse that our Sauour Christ is the onely mediatur betweene God and men, are woont to repley on this maner, and to saie: that although christ our sauour, is an omnisufficient mediatur betwene God and man, yet wee must haue some intercessours, aduocates, and mediatours betweene hym and vs. For, howe durste we els, beyng synners, come before his presence, or direct our prayers vnto hym: Is it not written that God heareth not synners? Whereouer, when we haue a matter before any earthly Prince, muste wee not haue mediatours for to bring vs vnto his person: And also to speake and intreate for vs: Who of vs all durst be so bolde to come vnto an earthly kyng, without suche meanes: that is to saie: not beyng brought to him, either by some of his Counsell, or by some of his Chamber, or else by some of his Lordes or Gentlemen: How dare we then to bee so bolde, to come without intercessours, aduocates, and mediatours, vnto him that is Kyng of all Kinges, Prince of all Princes, and Lord of all Lordes: In comparison of whom, all the Princes of the world are nothyng. But who can be moze meete, for to bring vs vnto him, and also for to speake and intreate for vs, then the blessed virgin Marie his mother, then his holy Apostles and Martyrs, whiche haue all shed their blood for the maintenaunce of his trueth. Doe we not reade that Adoniah did sende Bethsabe vnto Salomon her sonne, for to intreate for hym: Againe, when Absalon was fled, by reason of the shamefull murder that he had committed, was not he reconciled againe vnto Kyng David his father, by the meanes of Ioab, the chief Capitaine of the Kinges armie, and by the wise talke of a woman of Thecua: Wee not these sufficient examples, for to proue that wee ought not to come vnto Christe, who is suche a mightie kyng, and whom we offende so many waies, without intercessours, aduocates, and mediatours:

These be the gaile painted reasons, wherewith they basell
the

the eyes of the ignoraunt people. Whiche same at the first
to be of some impoſtaunce and waight, but if they be duely ex-
amined and tried with the toucheſtone of Gods worde, they
ſhalbe founde to be mere deceptes. But, or I proceede any
further, I will ſhew what their intent is: and that the chief
and principal marke that they ſhoote at, is, to make themſelves
interceſſours, aduocates, and mediators betwixt the ſaintes
and vs. For, if we be once brought into that belee, that we
may not come vnto Chriſte, nor direct our prayers vnto hym,
excepte we haue the ſaintes for our mediators, aduocates,
and interceſſours: wee ſhall alſo at length ſuffer our ſelues to
be perſwaded, that we are not worthy to praye our ſelues vnto
the ſaintes, but that we muſt haue Ponkes, Friars, Monies,
and Bieſſes for to be mediators betwixt them and vs. And
ſo, this cauſe (as we ſee dailey by experience) doeth the poore
ſimple, and ignoraunt people, bying Golde and ſiluer vnto
them; euen as they that haue any thyng to doe in the Lawe, be
wont to offer giſtes and preſentes vnto Lawyers, for to haue
their matter to be diſcuſſed and heard.

Wherby we may knowe and ſee, what the offſpyng and
originall of the inuocation of ſaintes is. And that the coue-
tousnes of Bieſſes, is the mother and ſurce of all Idolatrie
and ſuperſtition. I do not demie but that we haue a commaun-
dement to praye one for a nother, whiles wee are yet in this
life, but yet we ought not to make marchaundise of our pray-
ers, or to thynke that they can haue any effect; but only by the
interceſſion of our Saviour Jeſu Chriſte, or that we muſte di-
rect them to any other, but to hym onely, for to haue them of-
fered vnto the father. For, we haue neither commaundement
nor example in all the Scriptures, that we ſhoulde direct our
prayers vnto dead ſaintes. For, it might be, that we ſhoulde
call vpon many, whom we knowe not whether they be ſain-
tes or not, or whether they be in Heauen, or in Hell. But we
are ſure that our Saviour Chriſte is in heauen.

Againe, although we were neuer ſo ſure that they bee in
Heauen, yet can no man tell, whether they knowe what we
doe here in this worlde or not: whether they heare vs, and be a-

Z. j. ble

what is the
cheefe marke
that the pa-
piſtes doe
ſhoote at.

The coue-
tousnelle of
prieſtes, is
the mother
of all idola-
trie.

1. Tim. 2.

Matth. 23.

1. Tim. 6.

Auguſt. de
ſpin. & anima.
cap. 29.

A breife Confession, With a confutation

Esa. 63.

what pro-
perties must
be in him
that we must
pray vnto.

ble to helpe vs oꝛ not. Foꝛ, we learne rather the contrary in
the Scriptures then otherwise. But he whom we ought to
direct our praers vnto, muste haue all these properties, yea,
we must be assured and certified in our consciences, that he
hath them; els we shall neuer be quiet in our myndes. Firſt;
he muste bee of power and ableneſſe to helpe and ayde vs: I
meane, to graunt vs our petitiō and request. Foꝛ what should
it auailē vnto vs to praie vnto one, that were not able to helpe
and aide vs. Secondly, he must be willing to helpe, aide, and
succour vs. Foꝛ what profite were it vnto vs, if he were able
to helpe vs a thousande tynges; if he woulde not doe it. Third-
ly, he must be such a one, as can heare our praers; when so-
euer they be made. Foꝛ, what should be benefite vs, though he
were neuer so able to ayde and helpe vs; if he could not heare
our praers: what could also, his good will helpe vs. Fourthly,
hee muste be of abilitie to heare the praers of all men in the
woꝛlde, though thei should all praie together in one instaunce,
and minute of an houre. Foꝛ, else he might bee lettēd from
hearyng of our praers by the praers of other men: and so ma-
ny tynges we should praie in vaine, bicause that geuyng eares
to the petitions of other men, he could not heare vs. Last of al,
he must be such a one as knoweth better our neede & necessitie,
then we our selues are able to declare. But where shall we
finde any, either in heauen oꝛ in earth, that hath all these pro-
perties, but God alone, and his sonne Iesus Christ our Loꝛde?
Therefore, I maye boldly conclude, that we ought to directe
our petitions and praers onely to God, and to his only begot-
ten sonne our Loꝛde and sauour, who is the onely meane and
waie soꝛ to come vnto God the father.

Ioh. 14.
Hebre. 7.

Matth. 11.

Obtention.

Iohn. 9.

Truely, I would faine knowe of them, why we should be
moꝛe afrayed to come vnto Christe, then vnto any other. Is
there any that is mightier, and wiser, oꝛ moꝛe bounteous, and
mercifull then he is? He biddeth all come to hym, that be hea-
uie laden, and he will refreſhe them, and ease them: Shall our
synnes let vs to come vnto him? Yes soꝛ, so the say thei. Foꝛ, it
is wꝛitten, that God heareth not sinners: But Christ is true
and naturall God, Ergo, sithe that we are synners, he will not
heare

heare vs, except we haue ſome interceſſours and mediaſours;
to ſpeake, and intreate for vs.

Because that thei haue alwaies in their mouthes, this ſai-
yng of the blinde man, whom beyng thus borne, Chriſte had
made to ſee, I would wiſhe all men, to marke diligently, all
the circumſtaunces of the place, out of the which thei alledge
this ſaiyng: for, there thei ſhall ſee, that the Scribes and Phar-
riſes, went aboute to perſwade the pooze blinde man, whom
our ſauour Chriſte had made to ſee, that Chriſte was a deſpi-
ſer of God, and of his holie Lawes and ordinaunces, and that
therefoze he was not of God. This pooze ſellie ſoule then, in
the defence of our Sauour Chriſte, did beyng in this ſaiyng:
God heareth me ſynners. As if he ſhould haue ſaid: if he that
hath healed me, were ſuche an vngodly perſone, as ye would
make him: that is to ſaie, a deſpiſer of God, and of his holy ſta-
tutes and ordinaunces, then woulde not God haue heard hym:
but God did heare hym, and did make me, who was borne
blinde from my mothers wombe, to ſee by the meanes of him:
therefoze, he is no ſuche abhominable ſynner as ye woulde
make hym.

Whereby we maie gather, that there bee twoo maner of
ſynners: ſome there be, that be obſtinate ſynners, whiche doe
moſte vngodlie deſpiſe, bothe God and his woozkes, and alſo
contemne his lawes, and ſtatutes: of ſuch doth the blinde man
ſpeake in that place. For, in deede, God will not heare them
that haue his ſacred woozde, his holie inſtitutions and ordi-
naunces in a contempt: and daily deliteth moze and moze in
filthie wickedneſſe and ſynne. Some againe there bee, that
ſynne of fraileneſſe, but yet thei doe not abide obſtinately in
their ſynnes: thei feare and dread God, thei haue his lawes,
ordinaunces, and inſtitutions in reuerence: Wherefoze, when
ſo euer thei ſee vnto the Lorde with true repentance, confeſ-
ſed confession of their ſynnes, and amendement of life, taking
holde by faith vpon his mercie, declared vnto vs in his ſonne
Jeſus Chriſte: thei are heard by and by, and receiued into the
fauour of God, and into the number of his childezen. We haue
the Publicane ſo; an example, which without all doubt, when

Answer,

The place of
the ninth of
John ex-
pounded.

Two maner
of ſynners.

Luk. 18.

A breefe Confession, with a confutation

he did praie, was an abhominable sinner. But bicause that his praier did procede from a true repentaunt hearte, though he had then no mediatur at all; he was hearde, and went home againe beyng iustified, as the trueth hymselfe doeth testifie.

Luk. 15.

Againe, the prodigall sonne, when he should come home againe to his father, whom he had offended so many waies, whose substance he had wasted amongst whores and harlots; he did not come to any of his fathers frendes, desiring them to make intercession for hym, neither went he to his eldest brother, whome he knewe to be in greate fauour with his father, but did straightway come to his father, sayng: Father I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne. Was he put backe, bicause of his abhominable offences that hee had committed against his father? No suche thyng doe we finde in the Scriptures, but rather, as sone as his father sawe hym, he had compassion on him, he ranne and fell on his necke, and kissed him: what shall wee saie of the thief that hong on a Crosse by Christe, was he not all laden with synnes, when he saide vnto Christe, Lorde remember mee, when thou comest into thy kyngdome: yet his detestable murders and robberies notwithstanding, hee was heard: Christ our Sauour, makynge hym a faithfull promise that he should be with hym that daie in Paradise.

Luk. 13.

Math. 27.

These examplados sufficiently teache vs, that we ought not to be afrayde by reason of our synnes, to come vnto our Sauour Christ, but rather, that we ought by reason of them, to seeke most earnestly vnto hym, who doeth call synners vnto hym sayng: Come vnto me, all ye that labour and are laden, and I will refreche you. Doeth not he saie hymselfe, that hee came not for the righteous, but for the synners sake: that hee came not for them that were whole, but for them that were sicke? They that go aboute to plucke vs awaie from hym, are like vnto the Scribes and Pharisees, whiche were offended, and did grudge and murmur bicause that Christ kepte companie with sinners and Publicanes. And they that be afrayde to come vnto hym, are like vnto those sicke persons that be afrayde to come vnto the Physician, or ashamed to

the we

Math. 11.

Math. 9.

Luk. 15.

thetwe vnto him their disease and sickenesse. Thei are also like vnto Peter, who was ashamed that Chyiste should washe his feete, though it was so, that without it, he could haue no parte in his kyngdome: or which did bidde hym to departe from him, sayng: Lorde go from mee, for, I am a synfull man, whereas he shoulde rather haue desired him, and besought hym, to tarie still in his companie, that so he might haue been deliuered from his synnes, which did then pzeffe his cōscience, and made hym to be in such a feare.

Lette vs haue still befoze our eyes, the poore seely woman that had the bloddie sūre, whiche did spende all her substance vpon Whistions, and yet she could not be holpen, but rather her disease did waxe worse and worse, till she came to our Saviour Chyiste, the true Whistion both of soules and bodies. Chrysostome, speakyng of the woman of Cananee, wryteth on this maner: Tell mee, O woman, sith that thou arte a wicked and a synfull woman, howe durst thou go vnto him? I know, saith she, what I doe. Beholde the wisdom of the woman, she pzealeth not vnto Iames, she doth not intreate Iohn, she goeth not vnto Peter, she did not get hir selfe to the companie of the Apostles, she sought for no mediator, but for all these thynges, she toke penance for hir companion, whiche did fill the roome and place of an aduocate, and she did goe to the high fountaine.

Againe, if thou wilt pray or intreate man, thou doest aske what he doth, and it is tolde thee that he is a sleepe, or that he hath no leasure, or peraduenture the seruauant shall disdayne to make thee an answer: But to God, we haue no neede of these thynges: but wheresoeuer thou art, and doest call vpon him, he heareth thee. There is no neede of a porter, of a mediator, or minister: say only: Lorde haue mercie vpon me. And in another place: We haue no neede of Aduocates with God (saith he) nor of any runnyng or gadding about, for to speake faire vnto other: For, although thou be alone, and without an aduocate, and pray vnto God by thy selfe, thou shalt obteyne thy petitions.

There doeth this holy doctour and father bring in, the example

Iohn. 13.

Luk. 8

Math. 23.
Mark. 5.

Chrysost. de muliere Canaanec. Hom. 12.

In eadem Familia.

Chrysost. Hom. de perfecta Euangelij.

A breefe confession, with a confutation

August. de
libero arbitrio
lib. 3. cap. 21.

ample of the woman of Cananee, for to proue that we shall sooner be hearde, when we praise our selues, then when other doe praise for vs. Hereunto may I adde the sayng of saint Augustine, which is this: *No enim ad creaturam iubemur tendere, ut efficiamur beati, sed ad ipsum creatorem, de quo si aliud, quam oportet ac se res habet, nobis persuadetur perniciosissimo errore decipimur.* What is to say: We are not commaunded to go vnto the creatures, that we maie be blessed, or obtaine blessing: but vnto the creatour, of whom, if we be otherwise perswaded then the matter is, or then it becometh, we are deceaued with a most pernicious error. These two do plainly declare vnto vs, that if we will be blessed, that is to saie: if we will be iustified before God, and obtaine free remission of our synnes, we must not go to any creatures, but vnto the Creatour hymselfe: and that if we be made otherwise to beleue of hym, then it is, we are in a pernicious error. But are wee not made to beleue otherwise of him then it is, when we are taught that he is vniuersall, and that he will not heare vs, though his sonne maketh intercession for vs, excepte we haue other abouers and intercessours besides hym: Merely, if we doe beleue it, or seeke to come vnto hym by any other meanes, then by his onely begotten sonne Iesu Christe our Sauour, we are wrapped in a most pernicious error. For, leauing the sure waie that God hymselfe hath appointed vnto vs, for to come vnto hym, and vnto the seate of his mercie, wee folowe the perillous waie of our owne inuentions and dreames. If this be not to goe out of the waie, I can not tell, what it is to goe out of the waie.

Ioh. 14.
Actes. 5.
Ierc. 4.

1. Reg. 2.

But now let vs come to the examples that they do bring, for to proue their godly similitude withall. Adoniah, say they, did sende Bethsabe vnto her sonne Salomon for to intreate for him: may we not likewise desire the blessed virgin Marie, to pray vnto her sonne Iesu Christe for vs? For sothe if Adoniah had a brotherly heart towarde his brother Salomon, he shoulde not haue needed to sende Bethsabe vnto him: but he might haue gone himselfe, and been welcome. All that he went about, was by some trayterous meane, to put downe his brother from the crowne, that he might make hym selfe king. It

is no marueyle then, that he durst not come him selfe to his brother Salomon: sith that he had concealed suche treason againste hym. But what was the ende of this mediation? Bethsabe did not so sone speake for hym; but Salomon did straight waies commaunde to strike of his head. Woe that example who will for mee, it is not herie holtsome for the necke.

As for Abialon, it is no marueile that he did seeke to bee reconciled by the meanes of Ioab. For he knewe that his fathers wrath, and indignation againste hym, was not yet pacified: but we heying iustified by faith, are at peace with God through our Lorde Iesus Christ, whiche died for vs, when we were yet synners: muche moze then, seying we are reconciled, and haue by the meanes of hym receiued the attonement, we shall bee preserued by his life. Wee neede not then in all our trouble and affliction, to flee vnto any other, then vnto hym that hath made this attonement. Moreover, though Ioab did obtaine, that the kynges sonne should be brought home again: Yet was there still suche rancour in Dauids harte, that he would not see hym in twoo or thzee yeres after. But we haue a promise, that when soeuer we repente our selues of our synnes, from the bottome of our hartes, our sinnes shalbe put out of remembraunce, thei shalbe no moze thought vpon.

Sithe then, that the graunde capitaine of the Lordes armies, who is our sauour Iesus Christ, whiche hath soughten that good sight, hath made so sure an attonement betwixte his father and vs: we will holde our selues vnto hym onely, as vnto an ounisufficient mediator betwene God and vs: who, leaste we should for conscience of synne, bee afraied to come boldly vnto hym, dooeth moste lounge and mercifully, call vs all vnto him, sayng: Come vnto me all ye that labour and are laden, and I will refrethe you.

Now, will I come to the similitude it self. If we haue (saie thei) any matter to an earthly kyng or prync of the woold, we maie not come to his person without meanes: some of his lordes or gentlemen muste bring vs vnto hym, and also speake and intreate for vs: in like maner, wee may not come to God, or to his onely begotten sonne Iesus Christe our Lorde, without.

2. Sam. 14.

Rom. 5.

Rom. 8.

Ezech. 18.

Matth. 11.

The similitude of the papistes is discussed.

A breefe Confession, with a confutation

out mediatoours, intercessozs, and aduocates: And what should these bee but the blessed virgine Marie, and the holie Saintes of heauen? First, they do great wzong and iniurie vnto God, when they do liken him vnto an earthly pzince oꝝ tyaunt of the worlde: For, the causes why wee maie not come vnto the pzinces, and rulers of earth, when soeuer we would, without mediatoours oꝝ meanes, can not bee founde in hym, noꝝ yet in him sonne Iesus Chyiste our Loꝝde: And therefore this similitude, can helpe their matter nothyng at all.

The pzinces, and rulers of the earth, if thei bee good, and louers of equitie and iustice, thei haue many enemies that do daieily conspire their death. And therefore, is not latefull for euery man that would, soꝝ to come bluntly vnto theim, least vnder a pretended matter, thei should be traiterously murthered and slaine. Againe, if thei be cruell and bloodie tyautes, thei bee alwaies in feare of them selues, and will scarcely suffer their lozdes and peeres, to come vnto theim without feare, chynge whether thei haue any weapons aboute theim, oꝝ not: muche lesse that any pooze man, should haue any accesse vnto them, soꝝ to declare his suite. But no suche thyng can there be founde in our heauenly kyng and loꝝde. For, dwelling in heauen aboue, he laugheth all his enemies to scoꝝne, and hath them all that rise against hym, and against his annointed our sauour Iesus Chyiste, in plaine derision. Againe, he is so farre from all crudelitie and tyaunie, that he doeth masse louyngly call all pooze wretched sinners vnto him, being readie at all tymes, to ease them of the heauie burthen of their synnes.

But let vs graunte that there is some earthly kyng, that is without all feare of treason, and whiche is so benigne and gentle, that he will suffer al men that will, to come vnto him, and to declare boldely their suites vnto hym: yet can not he heare all matters and suites at once. And therefore all men maie not come to hym when thei would, but must be bzought oꝝ let in, by theim that knowe when the pzince is at leasure to heare their causes: Els he should bee ouercharged with the multitude of suiters: But the Loꝝde our God is able to heare all mens matters at once, though thei call vpon him all in one

ins

Psal. 2.

Matth. 11.
Luk. 14.

Instant, or minute of an houre. Yea, he knoweth what they neede, asfoze thei aske, or make any petitio or praier vnto him. Also the prince is a mortall man, and occupieth a locall place, and can not be in all places at once, to heare the peoples suites and matters, and therefore it is needefull for them to haue solicitors, and meane makers to the king, by his officers, to haue their matters heard and discussed. But GOD our heavenly kyng, is in all places at one tyme, and heareth all their matters, and as wee haue said, knoweth all their needes, befoze thei make their petition.

All these thynges beyng well considered, it is easy to perceiue, that their similitude is not woorthie a rushe, to pike ones teethe, for to establish thei Idolatrous inuocation of dead Saintes. I doe not remember a goodly sayng of saint Ambrose, whiche serueth very well for this purpose: Thei (saith he) beyng ashamed that thei haue neglected God, are wonte to vse a very poore excuse, sayng: that thei maie by them come vnto God, as we come vnto a king by his capitaines and lordes. But goe to: is there any man so mad, or whiche forgetteth his welfare so muche, that he will giue the honour of the kyng, vnto any capitaine or lord? Withe that if any be founde to goe about any suche matter, thei are by the lawe condemned as traitours. And these folkes doe not thinke them selues guiltie, if thei giue the hono: of the name of God vnto a creature, and if leauing the Lord, thei worship their selowe seruantes, as though there were some greater thyng, that could be reserved to God. For, we doe therefore come vnto the king by his Lordes, because forsothe that the kyng is a man, and knoweth not, vnto whom he maie commit the comon weale: But, for to get the fauour of God, from whom nothing is hid, (for, he knoweth all mens merites) we haue no neede of a mediator, or intreatour, but of a deuoute mynde.

But now we will I by yng in a similitude, whiche hath a sure foundation, and grounde in the holie Scriptures, and sacred wordes of God, whiche shall quite ouerthrowe theirs. For, why? It is onely grounded vpon the imaginations, and dreames of their stone heades. What, if there were a kyng be-

Mat. 6.
Psal. 139.

1. Chro. 2.
Esai. 66.
Iere. 23.
Psal. 139.
Act. 7.

Amb. in epist.
ad Rom. ca. 1.

Hebre. 4.
Psal. 14.
Psal. 139.

The similitude of the papistes, is ouerthrowen by another.

As. j. nigne,

A breefe Confession, with a confutation

out mediatoours, intercessoers, and aduocates: And what should these bee but the blessed virgine Marie, and the holie Sainctes of heauen? First, they do great wzong and iniurie vnto God, when they do liken him vnto an earthly prince or tyraunt of the worlde: For, the causes why wee maie not come vnto the princes, and rulers of earth, when soeuer we would, without mediatoours or meanes, can not bee founde in hym, nor yet in him sonne Iesus Chyriste our Loyde: And therefore this similitude, can helpe their matter nothyng at all.

The princes, and rulers of the earth, if thei bee good, and louers of equitie and iustice, thei haue many enemies that do daieily conspire their death. And therefore, is not lawfull for euery man that would, for to come bluntly vnto them, least vnder a pretended matter, thei should be traiterously murthered and slaine. Againe, if thei be cruell and bloodie tyrauntes, thei bee alwaies in feare of them selues, and will scarcely suffer their lordes and peeres, to come vnto them without feare, chynge whether thei haue any weapons aboute them, or not: muche lesse that any pooze man, should haue any accesse vnto them, for to declare his suite. But no suche thyng can there be founde in our heauenly kyng and loyde, For, dwellyng in heauen aboue, he laugheth all his enemies to scozne, and hath them all that rise against hym, and against his annointed our sauour Iesus Chyriste, in plaine derision. Againe, he is so farre from all crudelitie and tyranie, that he doeth mosse louyngly call all pooze wretched sinners vnto him, being readie at all tymes, to ease them of the heauie burthen of their synnes.

But let vs graunte that there is some earthly kyng, that is without all feare of treason, and whiche is so benigne and gentle, that he will suffer al men that will, to come vnto him, and to declare boldely their suites vnto hym: yet can not he heare all matters and suites at once. And therefore all men maie not come to hym when thei would, but must be brought or let in, by them that knowe when the prince is at leasure to heare their causes: Els he should bee overcharged with the multitude of suiters: But the Loyde our God is able to heare all mens matters at once, though thei call vpon him all in one

Psal. 2.

Matth. 11.
Luk. 14.

Instant, or minute of an houre. Yea, he knoweth what they neede, asfoze thei aske, or make any petitio or praier vnto him. Also the prince is a moztall man, and occupieth a locall place, and can not be in all places at once, to heare the peoples suites and matters, and therefore it is needefull for them to haue solicitors, and meane makers to the king, by his officers, to haue their matters heard and discuffed. But GOD our heavenly kyng, is in all places at one tyme, and heareth all their matters, and as wee haue said, knoweth all their needes, befoze thei make their petition.

All these thynges beyng well considered, it is easy to perceine, that their similitude is not woꝛthe a rushe, to pike ones teethe, for to establishe their Idolatrous inuocation of dead Saintes. I doe not remember a goodly sayng of saint Ambrose, whiche serueth verie well for this purpose: Thei (saith he) beyng ashamed that thei haue neglected God, are wonte to vse a very poore excuse, sayng: that thei maie by them come vnto God, as we come vnto a king by his capitaines and lordes. But goe to: is there any man so mad, or whiche forgetteth his Welfare so muche, that he will giue the honour of the kyng, vnto any capitaine or lord? Withe that if any be founde to goe about any suche matter, thei are by the lawe condemned as traitours. And these folkes doe not thinke them selues guiltie, if thei giue the honoꝛ of the name of God vnto a creature, and if leauyng the Lord, thei woꝛship their felowe seruantes, as though there were some greater thyng, that could be reserved to God. For, we doe therefore come vnto the king by his Lordes, because forsothe that the kyng is a man, and knoweth not, vnto whom he maie commit the comon weale: But, for to get the fauour of God, from whom nothing is hid, den (for, he knoweth all mens merites) we haue no neede of a mediator, or intreatour, but of a deuoute mynde.

But now we will Iyng in a similitude, whiche hath a sure foundation, and grounde in the holie Scriptures, and sacred woꝛde of God, whiche shall quite ouerthrowe theirs. For, whye? It is onely grounded vpon the imaginations, and dreames of their owne heades. What, if there were a kyng be-

Mat. 6.
Psal. 139.

2. Chro. 2.
Esai. 66.
Iere. 23.
Psal. 139.
Act. 7.

Amb. in epist.
ad Rom. ca. 1.

Hebre. 4.
Psal. 14.
Psal. 139.

The similitude of the papistes, is ouerthrowen by another.

As, I. nigne,

A breefe Confession, with a confutation

nigne, gentle, mercifull, and bounteous, that he would make an acte, or proclamation, whereby he should exhort his subiectes, that if any among the had any matter or suite, thei should all boldly without mediators, or meanes come vnto hym, promising that he would heare them, & deliuer them frō their troubles and aduersities, and from the handes of them that do oppresse them: would not al men by that acte or proclamation, take a wonderfull boldenesse to come vnto the king him selfe? Who, excepte he were starke madde, or did mistrust the kynges proclamation, would seke for any mediators or meanes, for to haue accesse vnto so bounteous a prince?

But we haue a mosse sure acte, and proclamation, which is enacted, and made in that most holie, glorious, and sacred counsaile of the blessed trinitie, whereby we are exhorted, bidden, and commaunded to come boldly vnto hym, who alone is able to heale all our infirmities, and to deliuer vs from all troubles, and aduersities, be thei neuer so greate, and our enemies neuer so mightie. Firste, the father doeth set forth this comfortable Proclamation vnto vs, sayng: Call vpon me in the daie of trouble, so will I heare thee, and thou shalt glorifie me. Here wee are not onely exhorted, bidden, and commaunded to call vpon God in the daie of trouble, but also we haue a promise, that if we doe it, we shalbe heard and deliuered: who then beyng in trouble, would not come boldly vnto God, and call vpon hym with a good, and sure confidence, sithe that it is his blessed will, pleasure, bidding, and commaundement (where vnto he hath added so comfortable a promise) that wee should doe so?

In the Prophete Ieremie he, crieth out, saying: We shall call vpon me, and I shall heare you, beyng then so longly called, let vs come vnto the seate of his mercie, with a stedfast truste and hope, that we shalbe heard. But whom I praise you would not that sweete Proclamation, which his onely begotten sonne, our sauour Iesus Christe, doeth make vnto all repentaunte synners, encourage exceedingly? Come vnto me (saith he) all ye that labour, and are laden, and I shall refresh you. And in another place: Verely, verely, I saie vnto you, what

Math. 11.

Psal. 50.

Iere. 29.

Hebr. 4.
Iames. 5.

Math. 11.

Iohn. 16.

What soener ye shall aske my father in my name, he will giue it you. Doeth not the eternall, and heauenly wisdom of the father speake these woordes? Euen he whiche can not lye, whiche can not denie him self: why should we then be afraied to come vnto hym? What neede haue wee to seeke for any Mediatours, aduocates, or intercessours, for to make any intercession for vs, like that he doth call vs so gently vnto him, bindyng hym selfe, and his promises with an othe, which can neuer be broken?

Hebre. 7.

Also the holie ghoste, who proceedyng from them bothe, is the thirde persone in the blessed Trinitie, doeth set for the vnto vs a very comforttable edicte, or proclamation, wher he saith by the mouth of the holie Prophet Dauid: The Lord is nigh vnto all them, that call vpon hym in truthe. And in an other place: who soener calleth vpon the name of the Lord, he shall bee saued: Here haue we the moste sure, and infallible proclamations of the father, of the sonne, and of the holie ghoste, whereby wee are moste louingly and mercifully called, vnto the mercie seate of almighty God, and also assured that wee shall be heard, when soener wee doe call vpon hym in faith, through our onely mediator and aduocate, Iesus Christ our Lord. Is it not then a manifeste signe and token, that we do not stedfastly beleue the promises of God, nor trust in his mercie, whereof wee are assured in his truthe, when wee doe direct our prayers to any other then vnto hym, or when wee seeke for other meanes to come vnto hym, then he hym selfe hath appointed in his holie Scriptures? Reade all the whole bodie of the Scriptures throughout, from the one ende to the other, and ye shall not finde, that ever the Patriarches, Prophetes, or Apostles, did praye to any other Mediatour, Intercessour, or Aduocate, but onely vnto God alone. For, there is no other Mediatour that can be founde, and appointed vnto vs, besides that blessed seede of Abraham, our sauour Christe Iesus.

Iohn. 15.

Psal. 34.

Psal. 144.

Ioc. 2.

Rom. 10.

Iames. 4.

Rom. 10.

Gen. 22.

For, whereas thei doe alledge, that it is read in the scriptures, that the Angelles doe some tyme praye for the electe people of God, and also that thei dooe offer our prayers before

Obiection.

Al. y. the

A breefe Confession, with a confutation

I answered,

Hebr. 1.

Psal. 91.

Psal. 34.

Reuel. 6.

Math. 6.

Luk. 16.

Hebr. 11.

**The shewes
of the foolish
gaping.**

the Lorde: That same maketh nothyng for their purpose, except thei coulde proue, that the Saintes bee ministring spirites, sent to minister for their sakes, whiche shalbe heires of saluation, or that thei be appointed to waite vpon vs, as the Angels are, which haue a charge giuen them ouer vs, to keepe vs in all our waies: yea, and also to encampe rounde aboute them that feare the Lorde. And this ministerie and office of theirs, because that thei be immortall, shall continue as long as there bee any men abiding here vpon the earth: that is to saie, vntill the number of the children of God be fulfilled: But as for the saintes, it goeth otherwise with them. For, as thei are bounde, whiles thei be yet in this life, to doe those thynges that pertaine to their vocation, according to the office that God hath called them vnto: So when thei haue once performed their course, and are at rest with God, thei haue no more to do with the liuyng: their ministerie and office is at an ende, and if thei make any prayer vnto God, it is, that their blood maie bee anenged on them that dwell on the earth, desiring that the number of their seloues and brethren maie be fulfilled, and that the glorious kyngdome of God beyng come, thei maie receiue their glorified bodies, whiche now lye in the earth, till the generall resurrection of all flesh. I do not doubt but that thei doe wishe vs good, and are very desirous to haue vs in their blessed felowship, for as muche as thei are members of the same bodie that we are of.

But to saie, that thei knowe our necessities, or that thei heare our particuler holmes and prayers, and offer them vnto god: It is a mere inuention of men. For we haue not one onely iote in holie Scriptures, that doeth certifie vs of it. And as touching their goodly shift, whiche beyng wholie destitute of the scriptures and worde of God, thei vse commonly, saying: That the dead saintes, do see and beholde in the brightnesse of the diuine countenance of God, that shyneth vpon them as it were in a bright glasse, all the necessities, conuulsions, and troubles of men: because that it is onely grounded vpon the vaine phantasie of worldly wisdom; it ought not to take place, in such a weightie matter as this is.

But

But thei are also wont to alledge a place out of the Revelation, for to proue that the saintes doe knowe, all that is doen here in this worlde; because that the Apostle saith there; And thei folowed the Lambe; wheresoeuer he goeth. These wordes saie thei; doe sufficiently declare; that the Saintes are euery where with the Lambe: If thei bee euery where with hym, then doe thei knowe all thynges. And herewith thei wont to adde the saytyng of sainte Hierome; who expounding these wordes, saith on this maner: If the Saintes doe folowe our Lorde euery where, and he is euery where, and in all places: then we muste beleue, that thei that are with our Lorde, bee euery where also: not locally, but by a celeritie or quicknesse that thei haue, to perceiue that which God will haue thei to knowe.

Reuel. 14.

Hieroni. cont.
Vigilantiu.

Answer.

As touchyng the place that they doe alledge out of the revelation of Iohn: it serueth nothing for their purpose. For, the hundred and foure and fortie thousandes, that folowe the Lambe wheresoeuer he goeth, do signifie all true faithfull christians whiche folowe Chyrist: that is to saie, which doe frame their liuyng and conuersation after his example: and doe endenour themselves in all their doynges to folowe his holy and blessed commaundementes, mortifying their bodies, and offering them a liuely sacrifice vnto almighty God, the father of our sauour Iesu Chyrist. But we muste marke that saytyng of Saint Hierome at the ende of his exposition, he doth adde, that the saintes are in all places, not locally, but by a celeritie or swiftnesse that they haue, to vnderstande and perceiue that, which God will haue them to knowe: how doe I denie that it is the will and pleasure of God, to shewe vnto the dead Saintes, what is doen here in this worlde. And yll they haue prayed by the Scriptures, that God will haue the dead saintes to knowe all that is doen here amongst vs, I will by the grace of god abide still in the same opinion: But I knowe that they shall neuer be able to doe it.

1. Pet. 2.

1. Pet. 1.

Coloss. 3.

Rom. 12.

Note.

Saint Augustine shall aunswere Hierome and them both: when he saith these wordes: *Ubi siquidem spiritus sanctus in uisum nostrum, ubi non uidens neque audiens, quia agnoscit inuicibilis*

August. de
spiritu & ani-
ma. cap. 26.

As. ii.

vsa

A breefe Confession, with a confutation

cura hominibus, ita tamen est eis cura de viuis, quanquam quid agant omnino nesciant, quemadmodum nobis cura est de mortuis, quamuis quid agant vrig, nesciamus. What is to saie in englishe: the soules of the dead are there, where they do neither see, neither heare; what is dooen or happeneth to men in this life, suche care is with them for the liuyng, that they are utterly ignoraunt what they doe (here in the earth) as our care is for the deade; whiche knowe not what they doe: whose wordes are verie plaine, and neede no exposition at all.

But put the case thei coulde proue that the saintes knowyng our necessities, doe praise for vs, yet it should not folowe; that we ought to praise to them, or to make them our interestours and advocates, sith that we haue no suche commaundement in the scriptures, nor yet is there any example, either of the Patriarches, Prophets, or the Apostles of our Saviour Iesus Christe. The scriptures doe certifie vs, in certaine places, that the Angels doe praise for the elect people of GOD, and that they doe also offer our prayers vnto hym: yet ought we in no wise to praise vnto them. For why? they can doe nothing but that, that God commaundeth them to doe: yea nothing will they doe, without his commaundement.

Therefore, if we will haue them to ayde and assiste vs, we must direct our prayers, vnto god alone, desiring and beseeching his diuine maiestie, that he vouchesafe to commaunde his holy Angels to ayde and succour vs in all our necessities & troubles. And then the blessed Angels, hauing a commaundement or commission of God, for to doe it, wyl most gladly and most diligently assiste and helpe vs, but we may not desire God, to commaunde the dead saintes to doe the same: because that thei be not appointed and ordeined thereto, as the angels are. The dead saintes haue performed their course. For, vnto men it is not geuen of God, to helpe one another, but onely in this life present, whiles they be yet in this transitorie worlde, whiche thing saint Paule doeth well declare, sayng:

Whiles we haue tyme, let vs doe good to all men. We see, that saint Paul saith, *nam tempus habemus*, whiles we haue tyme: as if he should saie, GOD hath appointed none other tyme

Zach. 1.
Reuel. 8.

Galat. 6.

tyme, vnto vs, so, to helpe one another, but onely this present life, Saint Iames saith also: praye one for another: that ye maie be saued. Wherby God doth commaunde vs two thinges. The one is, that we shoulde praye one for another, that is to saie, that we shoulde praye for them that praye for vs: Wherefore if the saintes shoulde praye for vs, we shoulde also be bound to praye for them, but to saie that we must praye for the deade saintes, it is to doe the saintes greate iniurie and wrong. For, it is wrytten in their owne Canon lawes, *Primum sancti Martyri, qui uisat pro Martyre*: That is to saie, he doth wrong vnto a Martyr, that prayeth for a Martyr. Secondly, we are commaunded to pray one for another, that we may be saued: that is to saie, whyles we are yet in the waie of saluation, that we maie come to our waies ende. It appeareth by this, that it is not the will of God that we shoulde praye one for another, but onely whyles we are in this worlde, that so we maie exercise the workes of charitie, whyles we haue tyme as it is saide before. Another place doe they alledge out of Ieremie, which is this.

Iames. 5.

Marke this well,

Objections.

Ierc. 15.

Answers.

what was the meaning of the prophete.

Though Moyses and Samuell stode before me, yet haue I no heart to this people. Wherby, say they, should Ieremieah speake so of the dead, excepte he knewe that they did make intercession for the liuyng: I maie a greate deale better reason after this maner: With that neither Moyses nor Samuell did praye for the people of Israel, it appeareth that there was then no intercessour of the dead. For, who of all the saintes shoulde haue taken thought for the people, if Moyses did not, who in this thing did exceede and passe all men, whyles he did liue: Wherefore, thus I saie, I might make my argument againste them: In the extreame necessitie of the people, Moyses did make no intercession for them. It is most likely the, that none at all did make intercession for them, with that Moyses did passe all men in humanitie, gentlenesse, and mercie.

The meaning of the prophete then is this: that God was so offended with the people, that he woulde not spare them, though Moyses and Samuell, whose prayers he was wont to heare aboute all other, shoulde make intercession for them: The

like:

like:

Ezech. 14.

like in a matter haue we in the prophete Ezechiel, where the word speakieth on this manner: If Noah, Daniell, and Iob were in the Citie, as truly as I live, they shall deliver neither sonnes nor daughters, but saue their owne soules in their righteousness. As if he should saie: though Noah, Daniell, and Iob were then aline againe, they should not deliuer their owne sonnes and daughters, but should saue onely their owne liues in their righteousness: my Iofaynd and indignation is so kindled against that stiffnecked people.

And so the aforealleged place of Ieremiah ought to be understood. For, the wordes are as muche, as if he should saie: Though Moyses and Samuell were nowe aline, and should stand before me, making intercession for this people, as they were wont to doe, yet would I not for their sakes withdraue my plagues from this wicked and frowarde generation: I would not heare them, nor geue eare unto their prayers, but would in my furie utterly destroye this rebellious and stiffnecked people. Reade and marke diligently the circumstances of both places, and ye shall finde that it is the true sense and meaning of them.

Gen. 48.

What was
the meaning
of the Pa-
triarche,

As for the place that they doe bring out of Genesis, saying that Iacob doth pray, that his name, and the name of his forefathers, Abraham and Isaac may be called vpon his posteritie: It helpeth their matter nothing at all. For, the meaning of the holy Patriarche is not, that his posteritie should call vpon him, or vpon his forefathers, Abraham and Isaac, for helpe and succour, but that his posteritie might be named after hym, and also after Abraham and Isaac: thereby to declare that the countaunt that God had made with Abraham, Isaac, and Iacob, dyd pertaine vnto them: And therefore, whensoever the faithfull Israelites did make their prayers vnto God, they did alwaies beseeche hym, so remember his seruantes, Abraham, Isaac, and Iacob, putting hym in remembrance of the conuauente wherein he had promised, that he would for Abraham, Isaac, and Iacob's sake, shewe mercie & fauour vnto them. But howe little they do truste in the merites and intercessions of their forefathers, it is easy to see, in the prophete Eley, for there the whole

whole Church crieth out, saying: Abraham knoweth vs not, Eli. 43.
neither is Israell acquainted with vs: But thou to be arte our
father and redeemer. Therefore be at one with vs againe for
thy seruantes sake, that are of the generation of thine heri-
tage.

To be shorpe, whensoever they did name in their prayers,
their forefathers, Abraham, Isaac, and Iacob, it was not for a
my helpe that they looked to haue at their handes; but for to
put God in remembraunce of the couenaunt that he had made
with them, and with their posteritie for ever. But nowe that
we haue our Saviour Iesus Christe, in whose blood the coue-
naunt is both established and sealed by: In whose name should
we set forth or offer by our prayers unto God, but in his onely
procurer, that same manner of phrase that Iacob did vse, is of-
ten times founde in the Scriptures, as when Esay saith: When
I shall send women take holde of one man, and saie, wee will
laie all our meate and clothyng together in commune. Eli. 42
*Et cum uisum fuerit super nos; Dico that thy name maie be cal-
led vpon vs: that is to saie, onely let vs be called thy wiues, or
after thy name, that yet it maye be saide, that we are suche a
mans wiues.*

They be also wont to bring in, the dreame of Iudas Ma-
chabeus, whiche is made mention of in the Machabees, where
it is written that Iudas Machabeus did shewe vnto his soule-
diers, that he had seene in a dreame Onias & Ieremiah, holdyng
bp their handes towardes heauen, and prayng for the people.
Doth not this saie they, proue sufficiently, that the dead sain-
tes doe prae for vs? First, I doe aunswere that the booke,
out of the which this place is alledged, is not authentike nor
yet Canonically, as Saint Hierome proueth. All men maie see
what authoritie that booke ought to haue in thinges that per-
teine to our saluation. For, if he of all, they cannot denie but
that it is an abridgement of five bookes that one Iason Ciri-
neus had written, which whether he was a Jewe, or gentile,
no man is able to tell. For, the booke was set out and written
in the Greeke tongue and not in the Hebrew. Moreover, what
the holy ghost doth set forth any thing vnto vs, for an infalli-
ble

Objection.

2. Mach. 19

Iunswere.

2. Mach. 22

Ab. f.

ble

A breefe Confession, with a confutation

2. Mach. 15.

It were
harke mad-
nes to groun-
d my doctrine
vppon a
dream.

ble doctrine, or an vndoubted trueth, he is not wont to vse any
excuse, as the authour of this booke doth. Last of al, what wise-
dome were it, to grounde any doctrine parteinyng vnto the
faith, vpon a dzeame: did hee not thinke also in his sleepe, that
Ieremie did deliuer him a golden sworde: yet when he awoke,
he had no suche thyng. I might therefore conclude, that as Ie-
remiah did deliuer hym a golden sworde: so he with Onias dyd
praise for the people. But Ieremiah did deliuer hym no sworde
in deede, but only in a dzeame. Wherby it foloweth, that the
praying of Onias and of Ieremiah was dzeamlike also.

But let vs graunte that it was so, as Iudas Machabeus did
dzeame: yet we doe not reade, that Iudas Machabeus and his
hoast, did by and by direct their prayers vnto them, or that they
dyd desire them to praise and make intercession for the hostes
of the Israelites, whiche shoulde within a whyle tyme in bat-
taile with the hostes of the enimies: But we reade that they
all prayed with their Captaine vnto God, saying: O Lord, thou
that diddest sende thyne Angell in the tyme of Ezechiah, kyng
of Iuda, & in the host of Sennacherib didst slea an hundred thou-
sande and five thousandes, sende now also thy good Angell be-
fore vs (O Lord of Heauens) in the scarcfulness and dzead of
thy mightie arme, that they which come against thy holy peo-
ple to blaspheme them, may be afraide. Here maie we see, that
Iudas Machabeus, notwithstanding his gaie dzeame, did trust
only in the Lord, vnto whom onely, his prayers be direc-
ted, and not vnto Oniah, nor yet vnto Ieremiah, folowing in
this, the example of all the holy Patriarches and Prophetes
that were before hym.

They do so abhominably to cast all the other places of the
Scriptures, whiche they be wont to alledge for the maintei-
nyng of their Idolatrous invocation of Saintes, that a man
will be ashamed to stande in the confuting of them. All their
refuge at length, is, that the saintes were hearde whiles they
were alive: For it is written. Our Fathers called vpon thee,
& were helped: they trusted in thee, & were not confounded. If
say they, they were hearde, when they were yet compained a-
bout with infirmities, how much more are they now hearde,
being

The prayer
of Iudas
Machabeus.

The first res-
fuge of the
papistes,
Gal. 22.

being in glorie with God:

How muche better did the blessed Apostle Saincte James reason, when he did saie, Helias was a man moztall, euen as we are, and he praied in his praier, that it might not raine, and it rained not on the earth by the space of threer yeres and sixe monethes: And he praied againe, and the heauens gaue raine. Doe we not rather learne by their example, to praie boldly vnto God, though we be compassed about with infirmities as they were, then otherwise: The holy prophete Dauid, doeth not saie that the fathers were hearde, bicause that they praied to any of the Patriarches that were before them, but bicause that they praied vnto God, and trusted in him, The same selfe lesson doth James geue vnto vs. Let vs therefore, folowe their examples, and we shal be hearde as they were. As the arme of God is not shortened since: so his mercie is not waken lesse. He is as readie now, to heare them that call vpon hym in truth and veritie, as he was then. Haue we not besides al this, a mediatur & an aduocate, that appeareth continually in the sight of God for vs: It is vnpossible then, but that we shalbe hearde whensoever we call faithfully vpon our heavenly Father, through our onely Mediatur and Aduocate, Iesu Christ our Lorde.

Ambrrose.
James. 5.

James. 5.
Num. 11.
Esai. 50.
Esai. 59.

Hebre. 9.

The xxviij. Chapiter.

How and wherein wee ought to honour the
Saintes.



Nowe, when thei haue nothing to saie for their inuocations to deade saines, being conuincid by the holie scriptures, thei crie out and saie: behold these be our preachers dishonoureth, defaceth, spoileth, & maketh none account of the holie, and blessed saines in heauen: and especially thei dishonour the blessed virgine Marie, the sweete mother of Christe Iesus, to whom was moze grace giuen, then to any other creature: and maketh no moze of her, then of another woman. &c. Wellie vs not, ye papistes, for we giue to them that honour as

Ab. g.

we

A breefe Confession, with a confutation

Cyrrill cont.
Iulianū. lib. 6.

We are commaunded in the holle scriptures to giue them. And therefore saint Cyrrill saith very truly: *At sanctos Martyres neq; deos esse dicimus; neque adorare consuevimus: laudamus autem eos potius summis honoribus, quod pro veritate strenue certauerunt, & fidei sinceritatem seruauerunt:* that is to saie in English: But nei-ther we saie that the holle Partyes are Gods, neither haue we vsed to woꝛshippe or honour them: but wee rather praise them with greate reuerence, soꝛ that thei haue strived earnestly soꝛ the trothe, and haue kepte the sinceritie of the faith of Chryste. And Sainste Augustine sheweth also, howe we must honour them, sayng: *Honorandi ergo sunt propter imitationem, non adorandi propter religionem.* The saintes are to bee reuerenced and woꝛshipped soꝛ imitation, (that is, to followe their godly doinges and conuersation) and not to honour them soꝛ any religion (to make them our Gods or aduocates, and to haue our confidence in them) this kinde of honour wee giue to the saintes, and none other.

August. de
vera religio.
cap. 55.

Math. 12.
Rom. 8.
Galat. 4.

August. de
sancta virgini.
cap. 3.

August. in
Ioh. tract. 10.

Luk. 11.
Epipha. lib. 3.
Hæccl. 5. 9.
cont. Colly-
ridian.

And whereas you saie, there was moze grace giuen to Ma-rie, then to any other creature, because she was the mother of Chryste: You maie also learne in the booke of God, to bee the child of God, is a greate deale greater grace, then to bee the mother of Chryste. Therefore saint Augustine saith; *Beatior ergo Maria fuit, Perceptiēdo fidem Christi, quam concipiēdo carnē Christi. Materna propinquitās nihil. Maria profuisset, nisi felicius Christum corde, quam carne gestasset.* Marie was moze blessed, in that she receiued the faith of Chryste, then in that she concei-ued the fleshe of Chryste. Notherly kinde coe could haue doon Marie no good, vlesse she had borne Chryste, moze blessedly in her hart, then she bare him in her fleshe. And in an other place he saith; *Ad uerū meā, quam appellasti felicer, inde felix est, quia uerbum dei custodisti: non quia, in illa uerbum caro factum est.* My mother, whom ye haue called blessed, therefore is blessed, be-cause she hath kepte the woꝛde of God: not because the woꝛde in her was made fleshe. Therefore Epiphanius saith; Chryste said vnto his mother, woman, what haue I to doe with thee? My hoire is not yet come. Lett any man shoulde thinke our Ladie was of greater excellencie, he called her woman: as if
were

were; prophesying of the kindes and sectes of heresies that were to come in the worlde: lest any man hauyng to greates opinion of that holie Saincte, should fall into this heresie, and into the dostage of the same. For in deede the whole matter is but a mockerie, and an olde wiues tale, and sothely to saie, no thyng els, but the handelyng of an heresie. Wherefore Origene saiethe: *Si mensuram transceuderit charitatis, & qui diligit, & qui diligitur, in peccato est*: If loue passe the measure of charitie, aswell he that loueth, as also he that is loued, is in synne. The saied Epyphanius saiethe further: Let no man rate (saiethe he) of this error touching saint Marie, for though the tree bee faire, yet is not this fruite to be eaten. Although Marie bee beautifull, and holie, and honourable, yet is not she to bee adoured. But these women, worshipping sainte Marie, renue againe the Sacrifice of wine, mingled in the honour of the Goddes Fornice, and prepare a table for the deuill, and not for God, as it is wozitten in the Scriptures: thei are fedde with the meate of wickednesse. And againe, their women boult flower: and their childre gather sticks to make fine cakes, in the honour of the Queene of heauen. Wherefore, let suche women bee rebuked by the Prophete Hieremie, and let them no more trouble the worlde. And let them not saie, we worship the Queene of heauen. Thus he applied the wordes of the Prophete, vnto the virgine Marie, beyng Idolatrously abused by the heretiques called Collyridiani, as she and other Sainctes are by the Papistes abused now in these daies.

This shall now suffice for to proue, that Christ our Saviour touching his manhoode which he did take of vs, is, and shalbe vnto the worlde's ende in heauen, on the right hande of the father; that is to saie, in felicitie, ioye, and glorie, beyng exalted aboue the heauens, made lord ouer all creatures, bothe in heauen and in earth, and hauyng receiued a name, that passeth all the glorie, that man can repute: And that as heauen muste holde hym, vnto the tyme of the restitution of all thynges, that God hath spoken, by the mouth of his holie Prophetes since the worlde began (beyng neuertheless here among vs, touchyng his diuinitie and godhead, and feedyng vs by his

Wh. iiij.

eternall

Origene in
Luc. Hqm. 27.

Epipha. lib. 3.
Hærel. 9.

Iere. 44.

Collyridiani,
were heretiques.

Hebre. 10.
Collosh. 3.

August. de
agone christi.
& de fide &
symbolo.
Matth. 28.

Phil. 2.

Actes. 3.

A breefe Confession, with a confutation

Matth. 28.

Hebr. 9.

1. Tim. 2.

Rom. 8.

1. Ioh. 2.

Hebr. 7.

eternall spirite, and by the veritie of his holie institution and ordinaunce, with the heavenly soule of his precious bodie and blood: so he doth appeare alwaies in the sight of God for vs, being an omnissufficiente intercessour, aduocate, and mediator betwixt God and man, so that we neede not, to goe vnto any other, for to make intercession for vs, like that God in his holie scripture and wordes, doeth appointe hym to be our onely intercessour, aduocate, and mediator, and none other.

¶ The. xxix. Chapter.

¶ Of Christes coming to iudgement, in the laste daie.

And he shall come down to iudge both the quicke and the dead,

Actes. 1.

August ad

Darda. Epi. 57.

Matth. 25.

1. Thess. 4.

Iohn. 5.

1. Thess. 4.

The opinion of many touching the quicke and the dead.

Hebr. 9.



¶ In the tyme appointed of his father, shall come to iudge bothe the quicke and the dead, euen as he was seen to goe vp, (the Angels testifying the same): that is to saie, in the same shape, forme, figure, and substance, that he tooke of vs in the virgins wombe, of whom he tooke his vndeified substance, and that, being glorified, and indued with immortallitie, he did carrie vp into heauen: He shall come, I saie, in his maiestie, accompanied with all the holie Angelles, descendyng from heauen with a shoute, and voice of the Archangell, and trompe of God. And the deade in Christ, shall arise firste, then we whiche shall liue (euen we whiche shall remaine) shall be caught vp with them in the cloudes, to meete the Lorde in the ayre. There bee many, euen among the olde auncient writers, that by the quicke, doe vnderstande those, that doe liue in glorie with Christ: and by the deade, do vnderstande those, that being deade in synne, bee also deade vnto God. For, saie thei, it is not to be thought, that any shall be founde aline: like that the Apostle doth say, that it is appointed vnto all men, that thei should once die. But it appeareth moste manifestly, bothe by the wordes of our saviour, and also by the wordes of the Apostle sainte Paule, that at the same presente tyme and houre, that the sonns of God shall come, for

for to iudge all flesh, some shall be founde alive. For, Christe our sauour saith: that as the tyme of Noe & of Sodome was, so shall the commyng of the sonne of man be. But who would saie that none were a liue, when the flood did sodainly ouerwhelme all the whole face of the earth: Or when GOD did raine fire and Brimstone, vpon the inhabiters of Sodome and Gomorra: If any man would saie so, the plaine and manifeste scriptures, should reprove hym a lyer.

Math. 24.
Luk. 17.
Gen. 6. 7.
Gen. 19.

With the then, the commyng of our eternall and everlastyng iudge, shall be as the tyme of Noe and of Sodome was, it is to be beleued, that we shall not all sleepe. How then shall the sayyng of the Apostle bee fulfilled, where he doeth bothe saie, and wyte, that it is appoynted vnto all men, that thei shall once dye: Merely, the holie Apostle doeth sufficiently declare hym self, when he saith: Beholde, I thewe you a misterie, we shall not all sleepe, but we shall all bee chaunged, and that in a momente, and in the twinkelyng of an eye, at the sounde of the laste Trompe. For, the Trompe shall blowe, and the dead shall arise vncorruptible, and we shall bee chaunged: for, this corruptible, must put on vncorruptible, and this mortall must putte on immortallitie. This sodaine chaunge and alteration shall bee vnto vs whiche shall liue (euen whiche shall remaine) in freede of death. For, that whiche in vs is corruptible, shall put on vncorruption, and that whiche is mortall, shall put on immortallitie.

Howe the
sayyng of St.
Paul ought
to be vnder-
stande.

Hebre. 9.
1. Cor. 15.

1. Thess. 4.

To bee shorthe, this transitoiie life, shall in a moment, and in the twinkelyng of an eye, bee chaunged into a moste blessedfull life, whiche neuer shall haue ende. And of this, haue we a moste euidente and plaine example, bothe in Enoch, and Elias, whiche were taken vp quicke. The true meanyng then of this article (whiche seemeth to bee taken out of the sermon that Peter made vnto Cornelius: And out of the solemne protestation, that saincte Paule bleth to his disciple Timothie) is, that Christe our Sauour shall come againe at the laste date, in his glorified manhode that he toke of vs, and that he shall iudge bothe them that he shall finde aliue here in the earthe, and also the dead, I meane, all those that sleepe in their gra-

Gen. 5.
2. Reg. 2.

Actes. 10.
2. Tim. 4.

The true
meanyng of
this article.

ues,

John. 5.

John. 5.

1. John. 4.

John. 20.

Luk. 21.

Rom. 2.

Hebre. 10.

John 3.

1. John. 2.

Rom. 8.

1. Tim. 2.

Hebre. 13.

Matth. 11.

1. Peter. 5.

Esa. 7.

Matth. 11.

Actes. 4.

Phil. 2.

Rom. 8.

2. Tim. 1.

John. 10.

Ephs. 5.

Ephs. 5.

Coloss. 1.

Galat. 5.

Rom. 8.

Galat. 2.

nes, untill the generall resurrection of all flesh. For the father hath committed all iudgement vnto the son, that all men should honour the sonne, euen as the father. Which truely ought to bee verie comfortable vnto vs all, & to put a waite all vaine feare fro the vniquiet & troubled consciences of the Christians.

For, like that he shall come to iudge vs, who of the father is appointed to be the Saviour and redeemer of all them that put their whole truste and confidence in hym, seeking onely to be saued by the merites of his death, passion, and bloodshedding: how can it be that he should condemne vs? Shall he that is our advocate, intercessour, and mediatur, giue sentence against vs: Jesus Christ yester daie, and to daie, and the same continueth for ever. If he continueth still Jesus Christe, what other thyng can he doo, but saue his people: As the Angell moste truely testified of hym. Therefore, when soeuer in the extreme agonie and conflict of our consciences, our mortall enemye Satan, doeth laye before our eyes, that dreadfull daie of iudgement, for to driue vs to desperation: let vs boldly appeale from Christe beyng iudge, to Christe beyng Jesus: that is to saie, a Saviour of his people.

Let vs alwaies haue in our mindes and hartes, these godlie saynges of saincte Paule: who shall laye any thyng to the charge of Gods chosen: It is GOD that iustifieth, who then shall condempne: It is Christe which is deade, yea rather, which is risen againe: which is also on the righte hande of God, and maketh intercession for vs. We are in his hande, no man, none can take vs out, because he is stronger then all. Are we not, as many, as be grafted in him by a lively faith, as the of his fleshe, bones of his bones: Are we not his members, and he our heade: How could it bee then, that beyng our heade, he should caste vs a waie: Are not these saincte Pauls woordes: The husbnde is the heade of the wife, euen as Christe is the heade of the congregation, and the same is the Saviour of the bodie: Let vs then indour our selues by a lively faith, working through charitie, to bee the bodie of Christe, and so maintain wee bee sure, that he will come to saue, and not to condemne vs, for there is no condemnation, to them that are in Christe.

Jesus,

Jesus, whiche walke not after the fleshe, but after the spirit.
 For why? He is a saviour of his bodie.

But how can the coming of Christ unto iudgement (will
 some bodie saie) bee comfortable vnto vs: sithe that we must
 giue accompte of euery idle worde, that euer we speake in all
 our life tyme? Do sithe he will reward euery man accordyng
 to his deedes? Doeth not sainte Paule saie, that we muste all
 appeare befoze the iudgemente seate of Christe; that euery
 man maie receiue the woorkes of his bodie, accordyng to that
 whiche he hath dooen, whether it bee to good, or euill: Yea, at
 that daie the very thoughtes & secretes of mens hartes shall
 be iudged: who then can ioyce; at the coming of so dread-
 full a daie?

Merely, these saynges are most true, and also most dread-
 full, and ought to moue vs to liue in the feare of God, and to
 abstaine, not only from euil deedes, but also from euil wordes,
 and thoughtes. They ought also to put vs in remembraunce,
 howe muche bounde we are, vnto the mercie and goodnesse of
 almightie God, whiche, when we were his enemies, fightyng
 vnder the banner of Satan the deuill, against hym and all his
 holy lawes and ordinaunces, did so loue vs, that he did giue
 his only begotte sonne for vs, making him our righteousness,
 wisdom, sainctification, and redemption. Why should then
 these greuous saynges be dreadfull vnto vs: Is it not iustice
 for: At what tyme soeuer a sinner doeth repente hym of his
 synne, from the bottome of his harte, I will putte his wicked-
 nesse out of my remembraunce, so that it shall no more bee
 thought vpon: If our wickednesse shall bee put out of remem-
 brance, so that thei shall no more be thought vpon: how shall
 thei bee lated to our charge at the daie of iudgemente: Is not
 this all this; Christes righteousness, our righteousness;
 his wisdom, our wisdom; his holinesse, our holinesse; his
 innocencie and redemption, our innocencie and redemption.
 Doeth not Paule write: That there is no condemnation to
 them that are in Christ Jesus: These are more ouer the wo-
 rdes of our Saviour Christe: He that heareth my wordes, and
 belieueth in hym that hath sent me, hath life euerslastyng, be-

Obiections

Math. 12.

Rom. 14.

2. Cor. 5.

Rom. 2.

1. Cor. 4.

Answers

Rom. 8.

John. 9.

1. Cor. 13.

Ezech. 18.

1. Cor. 1.

Rom. 8.

Rom. 5.

John. 5.

Ec. 1. shall

301 *A breefe Confession, with a confutation*

shall not come into iudgement, but is passed from death to life.

Objection.

Answer.

Howe the
faithfull shall
appeare in
iudgement.

James. 3.

Math. 25.

Math. 19.

Luk. 23.

1. Cor. 6.

VVild. 3.

Rom. 4.

Galat. 3.

Eph. 2. 8.

Gen. 28.

The miserie
of Jacobs
putting on of
his brothers
apparell.

Ambro. de Ia-
cob & vita be-
ata. lib. 3.

Psal. 32.

Rom. 4.

Math. 5.

James. 2.

Galat. 5.

Mat. 6. 4.

What shall we saie then? Shall not the faithfull believers come into iudgement? Is it not written: that we must all appeare before the iudgement seate of Christe: It is most sure that we shall all appeare, befoze the iudgement seate of our sauiour Christe: But, as some doe come to the Sessions, or Assises there, so to receaue their iudgement and cōdemnation, some, so to geue euidence against them, and to assist the iudge in his office: so shall it be in the laste iudgement. For, the reprobate, vnfaithfull and mercilesse shall come thether so to receiue their deserued condemnation: And the faithfull with the blessed Angels, so to assiste their iudge Christ, as he himselfe doth witnesse, sayng vnto his Apostles: When the sonne of man shall sit in the seate of his maiestie, ye which follow me, shall sit also vpon twelue seates, and iudge the twelue Tribes of Israell: And saint Paule saith these wordes: Doe ye not knowe that the Saintes shall iudge the worlde: knowe ye not howe we shall iudge the Angels: This in conclusion oughte to marke, and also to beleeue, that through a lively faith in our Saviour Christe, we are iustified: that is, to saie, we are counted iuste and righteous befoze God, so that our synnes, shall no more be imputed vnto vs, nor laide to our charge.

For, as Iacob hauing not of hym selfe deserued the right of the firste boyne, did put on the apparell of his brother, and also his name, whiche had a sweete odour and smell, and so vnder the title and name of person of an other, did come to his father; that he might to his owne commoditie and profite receaue the blessing: euen so, we are hidden vnder the precious pithenesse of our eldest brother, Iesus Christ our sauiour, that we may in the sight of god receaue the testimonie and reward of righteousness. I vnderstand that sweete and comfortable blessing, that David hath speake of sayng: Blessed are they, whose iniquities are forgivenen, and whose synnes are covered: blessed is the man to whom the Lord imputeth no synne. And as for our good deedes, that we procede and come of that lively faith, whiche can no more be without god woordes, then the sunne can be without light, or fire without heate, although

although in them ſeemes they be moſte imperfect: yet in our ſau-
mour Chriſte they are moſte perfecte. For Chriſte is the per-
fection, performing, or fulfilling of the lawe for a iuſtification
vnto all them that beleue.

With then that we ſhall through faith in our ſauour Jeſu
Chriſt be iuſtified, that is to ſaie, counted iuſte and righteous
before God, ſo that our ſinnes ſhall no more be layde to our
charge, nor imputed vnto vs: With againe, that the imperfec-
tion or unſufficiency of our god worke, ſhall be cleane taken
away by the perfect and omniſufficient obedience of our ſa-
uour Jeſu Chriſte, who hath fulfilled the lawe for vs all, and
deliuered vs from the curſe and malediction of it: why ſhoulde
theſe grievous ſentences be dreadfull vnto vs.

Rom. 10.

Rom. 5.

Matt. 5.

Galat. 3.

Rom. 8.

The .xxx. Chapter.

To whom the ſharpe ſentences of the Scriptures are terrible.



Here be the manner of people, vnto whom
theſe ſaynges ought to be verie dreadfull:
For thei ſhal moſt extremely and with all
rigour be executed vpon them: Theſe are
the infidels or unfaithfull. For it is written:
he that doth not beleue, is iudged and con-
demned already: becauſe that he did not be-

Iohn. 3.

lieue in the name of the onely begotten ſonne of God. And vnder
them I doe compprehende all the Godleſſe Epicures of this
wicked worlde, who thinke that there is no God liuing,
as though there were neither heauen, neither hell. For as
Paul ſaith vnto them that are rebellious and diſobey the
trueſh, and ſolow in iniquitie, ſhall come indignation and wrath,
tribulation and anguiſhe, vpon the ſoule of euery man that
doeth euill.

Matth. 6.

Pſal. 14.

Pſal. 53.

VVild. 2.

Eccle. 5.

1. Cor. 15.

Luk. 12.

Rom. 2.

2

Lames. 2.

The ſecond ſorte that ought to feare theſe ſharpe and grie-
uous ſentences of the Scriptures are the mercleſſe generati-
on. For, as James writeth, there ſhalbe iudgement without
mercie vnto hym, that ſhoweth no mercie: And for this cauſe
our ſauour Chriſte, ſhall ſaie vnto them that ſhalbe on his

left

A breefe Confession, with a confutation

March. 21.
Luk. 13.
Marth. 7.
Psal. 6.

left hande: Departe from mee ye cursed, into euerslastyng fire, which is prepared for the deuill and his Angels: For I was an hungred, and ye gaue mee no meate: I thirsted, and ye gaue mee no drinke: I was harbourlesse, and ye lodged mee not: I was naked, and ye clothed mee not: I was sicke and in prison, and ye visited mee not. Then shall they saie vnto hym: when saue we thee an hungred, or thurst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee? And hee shall aunswere and saie: verely I saie vnto you, in as much as ye did it not to one of the leaste of these, ye did it not to mee. All these shall go into euerslastyng fire and paines of Hell.

1. Iohn. 3.
Iames. 2.
Luk. 16.

Prou. 21.
Tobi. 4.
Eccle. 4.
Eccle. 13.
Eccle. 14.
Luk. 14.
Luk. 16.

Eccle. 18.

Marth. 12.

This nowe is to be vnderstanded of them, that will haue no pitie & compassion vpon their poore needie brethren, but suffer them most vnnmercifully to perishe for lacke of succour at their handes. They that are suche, I meane they that stoppe their eares at the clamours and cries of their poore needy brethren: they themselues shall crie, and shall not be heard: they shall crie and craue for mercie, but no mercie shalbe graunted them. Potente rigour doubtlesse shalbe vsed against them, if for a smale offense, they wil be reuenged to the vttermost. For as the scripture testifieth, he that seeketh vengeance, shal finde vengeance of the Lord, who shall surely kepe vnto him his synnes. Which thyng Christe our Sauour teacheth vs by a liuely parable of similitude, when he bringeth in the kyng that doth call his seruantes for reckenyng and account, and vnto whom he taketh account: that did none hym tynne thowlande talente, to which he so gaue hym quyte, because that hee had besought him. But this man was full of mischief, & would not thewe the like mercie vnto his felowe seruantes, that did owe hym but an hundred penies: and therefore his lord was angrie, and deliuered hym vnto the Jailers, till he had payed the vttermoste farthing. Euen so shall my heauenly father do vnto you (doeth our Sauour Christe conclude) receypte ye doe from the bottoome of your heartes forgie your brethren their trespasses.

The thirde sorte of people, which shall receaue iudgement without mercie, are the iusticiaries & topkeyners, which seeke

seeke to be saued and iustified by their owne woꝝkes and mer-
rites, and which being ignoꝝant of the righteousnesse of god,
doe go aboute to set vp their owne righteousnesse: and so wyll
in no wise be subiect to the righteousnesse, that is auailable
befoꝛe God. They doubtlesse, shalbe called to a straye reke-
nyng and accounte. Foꝛ why: all they that are suche; doe re-
maine still vnder the curse of the Lawe, as saint Paule wy-
teth, sayng: As many as be of woꝝkes, that is to say: as many
as go aboute to be iustified by the woꝝkes of the lawe, are vnder
the curse. Foꝛ, it is wrytten: Cursed be euery man that
continueth not in all thynges that are wrytten in the booke of
the lawe, to do them. Weyng then vnder the curse and maledic-
tion of God, bicause that they did most vnthankfull y refuse
the mercifull meane, that he had of his mere goodnesse appoi-
nted vnto them foꝛ to be iustified by: they muste needes runne
into euerlastyng condemnation. Doth not the trueth hymself
saie: that though we did all that he commaundeth vs, yet we
are vnprofitable seruantes: But who in all the woꝝld, is a-
ble to doe the tenth parte of that whiche God doeth require of
vs, and with that perfection as he will haue it to be doene: not
one man liuyng in the woꝝld. What are we then, but a thou-
sande tymes worse then vnprofitable seruantes?

They therfoꝛe, that go aboute to be iustified by their owne
beggery woꝝkes, and stinking righteousnes, whiche befoꝛe
God is as the filthie cloutes of a menstruous woman, &c. most
woꝛthy to finde Christe (whom they will make but a patched
and an vnperfekte Saviour.) a moste rigorous and extreme
iudge: whereas, if mistrustyng our owne righteousnes, me-
rites, and doynges, we do flee and appeale to the onely mer-
cy of God, taking asure holde thereupon through faith in our sa-
uiour Christe, and sayng vnfeinedly with Dauid and Iob: O
Lorde enter not into iudgement with thy seruantes, foꝛ in
thy sight shall no man liuyng bee iustified: If I would iustifie
my selfe, my owne mouth shall condemne me: if I would bee
perfect, he should iudge me wicked: No, though he slea me, yet
will I trust in him, & I wil reppose my waies in his sight: it is
so sure of, that we ought to feare the daie of iudgement, and

Cc.iiij, — commynge.

Rom. 10.

Galat. 3.

Luk. 17.

Esaie 64.

Rom. 4.

Psal. 143.

Iob. 9.

Iob. 14.

A breefe Confession, with a confutation

commung: of our heauenly and eternall iudge; so that those
griuous sentences and saynges ought to be dreadfull vnto vs,
that rather our sauour and iudge biddeth vs to looke vp, and
liste vp our heades, assuring vs, that then our saluation is at
hande.

Pea, that we might bee the moze certaine of it, he promi-
seth that at his commung, he will sende his Angelles, with
a grente voide of a Trumpe, and that thei shall gather toge-
ther his chosen, and predestinated children, fro the foure win-
des, and from the one ende of the worlde, to the other. Where
forner wee shall be then, I meane, when our Sauour and
iudge shall come. Whether it bee in the bowelles of the earth;
or any where else; here in this vale of miserie; wee maie
bee sure, that wee shalbee gathered together vnto hym, there
for to receiue our full and perfecte saluation, bothe in bodie
and soule: Let vs not therefore suffer our enemy Satban, to
driue vs to any desperation, by putting vs in remembraunce
of the dreadfull daie of iudgemente: But rather in the con-
flict and agonie of our consciences, let vs haue alwaies before
the eyes of our faith (besides the goodly, and comfortible say-
nges, that haue been brought in already) that Christe shall
not onely come as a iudge, but as a moste benigne, and merch-
full sauour of his people. And therefore sainte Paule doorth
write, that from heauen, wee looke for a Sauour, enen the
Lorde Iesus Christe, who shall chaunge our vile bodies, that
thei maie bee fashioned like vnto his glorious bodie.

In the meane while, lette vs take heede to our selues,
that our hartes bee not ouercome with surfetting, and dym-
kenesse, leasse that daie dooe come vpon vs vnwares. For it
shall come as a snare, on al them that sitte vpon the face of the
earth. Wherefore, wee haue neede to watche, and praie, that
wee maie bee readie: when he commeth, and that wee maie
stande before him, hauyng and vsyng the weapons that saint
Paule minnistereth vnto vs, whiles wee are here, warring a-
gainste the fierie dartes of the deuill, our enemy; where he
saith: Take vnto you the whole armour of God, that ye may
be able to resist in the euill daie, and hauyng finished all thinges,

Luk. 21.

Iob. 13.

1. Iohn. 4.

Iohn. 20.

Rom. 8.

Matth. 24.

Reuel. 17.

1. Cor. 15.

2. Thess. 4.

2. Peter. 5.

Iames. 4.

2. Tim. 1.

Matth. 1.

Luk. 2.

Phil. 3.

1. Tim. 1.

2. Tim. 2.

Luk. 21.

1. Peter. 4.

Eph. 4.

2. Peter. 3.

Matth. 24.

2. Peter. 3.

Reuel. 3.

Reuel. 14.

Matth. 25.

Eph. 6.

2. Thess. 5.

ges, stande faste, and your loynes gird aboute with vertue, and hanging on the breaſte plate of righteouneſſe, and your ſeete ſhodde with the preparation of the Goſpell of peace. A-
 boue all, take the ſhield of faith, where with ye maie quench
 all the ſerie dartes of the wicked. And take the helmet of ſal-
 uation, and the ſworde of the ſpirite, whiche is the worde of
 God, and praie all waies, with all maner of praier, and ſuppli-
 cation in the ſpirite, and watche therebnto with all perſeue-
 rance, and ſupplication for all ſaluces. And in an other place
 he ſaith: Take heede therfore, that ye walke circumspectly,
 not as fooles, but as wiſe, redeeming the tyme: For the daies
 are evil. Be ye not drunke with wine, wherein is exceſſe: but
 bee ye fulfilled with the ſpirite, ſpeakyng vnto your ſelues in
 Pſalmes, Hymnes, and Spirituall ſonges, ſyngyng and ſing-
 kyng melodie to the lord in your hartes. By Pſalmes he vn-
 derſtandeth complaintes to God, narrations, and expoſtula-
 tions: by Hymnes, he properly containeth, thanks giuyng: by
 ſonges, he alſo containeth, praifes and thakes giuyng, but not
 ſo largely and amply, as Hymnes doe.

So now we are aſure, if we ſtande faſt in the lord, ſaith
 ſainte Paule, am no damnation; no troubles, no; yet the ga-
 tes of hell ſhall not preuaile againſt vs, becauſe we are builded
 vpon the ſure rocke and ſtone.

The .xxxj. Chapter.

The ſubtiltie meanes that Satan ſeeketh, to bring vs into
 ſecuritie: as into ſecuritie.



Any wiſe lette vs giue no eares, to the li-
 yng doctrines of Satan the Deuill, who
 doth all yener he can, ſo to bring vs into
 a carnall ſecuritie, and to make vs beleeue,
 that the ſame daie is not yet at hande. And
 that he might the better bring this his pur-
 poſe to paſſe, he did cauſe his idle bzained
 ſpongers and friers to write (and that without any grounde,
 or foundation of Gods worde) of the ſignes, and tokens that
 ſhall come before that daie, wherein ſhall followe onely the
 baine

1. Iohn. 5.
 1. Peter. 5.

Hebre. 4.

Coloff. 4.

Eph. 5.

1. Cor. 6.

Coloff. 3.

what is ſig-
 nified by
 Pſalmes,
 by Hym-
 es, & by ſonges.

1. Theſſ. 5.

Rom. 8.

Math. 16.

Math. 7.

1. Cor. 10.

A ſpeciall cau-
 tion of ware-
 nyng.

1. Theſſ. 5.

2. Peter. 3.

1. Tim. 4.

A breefe confession, with a confutation

Daime Imaginations, & beames of their owne heades. Wherefoze, we ought in this point, to giue no credite vnto them, but to contente our selues with the infallible woozde of GOD, wherein Chyiste our Sauour dooeth sufficiently teache vs, what signes and tokens shall come befoze that dreadfull daie, whiche wee see all to be come to passe alreadie: so that wee ought to looke for none other, enery daie, and enery houre, but that the same daie shall come sodainly vpon vs all.

Matth. 24.

Luk. 21.

For firste, where as our Sauour saith: That there shall be signes in the Sunne, in the Moone, and in the Starres, and that in the earth, the people shall bee in suche perplexitie, that they shall not tell whiche waie to tourne them selues: Dooe we not see all these thynges, to be fulfilled alreadie. What signes there haue been in the Sunne, in the Moone, and in the Starres, since the ascendyng vp of our Sauour Chyiste, and euen in these our daies, it is not vnknoen vnto them that reade the histories. Againe, in what perplexitie, all the worlde is now at this present daie and tyme, so that no man almoste can tell, whiche waie to tourne hym self, wee doo see it, euen with our owne eyes.

Objection.

Luk. 21.

Yea, wil some man replie, we haue not yet seen the sunne to be darkened, nor the Moone to lose her light, nor the starres to fall downe from heauen, which thynges must all come to passe befoze that day, as our Sauour Chyist him selfe doth testifye. Elyas & Enoché be not yet come, which are prophesied to come againe befoze that latter daie of iudgemente: therefore we neede not yet to looke for it.

Answer.

Matth. 24.

Howe the wordes of Chyist are taken of many, what the same both signifye.

It is not vnknoen, that many, bothe of the auncient and also of the latter writers, which in these our daies, haue written vpon the scriptures and woozde of God, doe expounde this place. The Sunne shall be darkened, and the Moone shall lose her light, &c. Of our Sauour Iesus Chyist hym self, of his Church, and of the ministers thereof. For, as the naturall Sunne is darkened with the cloudes that doe arise from the waters, and from the earth: so our Sauour Chyist, which is the true soune of righteousness, is wonderfullie darkened with the mistes and cloudes of mens traditions and opinions.

so that many tymes, his comfortablen light is cleane taken awaie, from the eyes of our soules, and consciences. By the Moone thei doe vnderstande the Church. For, as the Moone doeth naturally receiue her light of the Sunne: so al the light, all the true wisdom and vnderstanding, or heavenly knowledge that the Church hath, it hath it of our Sauiour Christ: and as if the Sunne be darkened, the Moone of necessitie must lose her light: So when the chearfull light of the true sonne of righteousness is taken awaie by mens inuentions, and superstitious doctrine, and Popish traditions, without all doubt, the Church muste vtterly lose her light, it muste needes bee without all heavenly vnderstanding, and knowledge, it muste needes be in horrible darkenesse, and in the shadowe of death.

what the
Moone doeth
signifie.

Reuel. 6.

After their exposition, it is saied that the Starres doe fall from heauen, when the ministers of Goddes woorde, whiche ought to shine in the Church, bothe with life and doctrine, as the Starres doe shine in the Elemente, doe fall from the Gospell, and true woorde of God, vnto mens inuentions, and dreames, and vnto earthly doctrines of the deuillish Papistes, either for hope of worldly honour, promotion, dignitie, or els for shame, as Doctor Hardyng now dooeth, and others of his side: Or els for feare of any trouble, persecution, or losse of liuings. For, if according to the letter, the naturall Starres should fall from heauen, no man should be left aliue, againste the coming of our Sauiour Christ, si the, that according to the excellent doctrine of Astronomie, euery Starre is bigger then the whole earth, and so the Scriptures that saie, that at the daie of Noe, and of Sodome was, so shall the coming of the sonne of man be, could not be verified.

what the
starres doe
signifie.

Reuel. 6.

Daniel. 12.

If we should followe this exposition, whiche is bothe learned, and also moste godlie, are not all these thynges fulfilled already: Is not our sauiour Christ, whiche is the true sonne of righteousness, vtterly taken awaie by the hypocriticall, and superstitious doctrine of that Antichriste of Rome: Is not the Church altogether depriued of the light of Gods woorde, being ouerwhelmed with the thicke darkenesse of beggerlie Traditions, and Popish dreames: What should wee saie of

March. 24.

Ed. j.

them,

A breefe Confession, with a confutation

them, that ought as Starres to shine in the churche of Chyist: Are thei not in a maner fallen all from the beauefly doctrine of Gods wooorde, and his Gospell, into the vaine phancies of corrupted and earthly men? We maie be sure then, that the daie is at hande.

Chrysost. in
Matthæi.

But goe to: Let vs take it as Chrysostome doth expounde it, whiche writeth that it is saide, that the Sunne shalbe darkened, the Moone shall lose her lighte, and the Starres shall fall downe from heauen: because that the commyng of Chyist shalbee so glorious and so bright, that in comparison of it, the light of the Sunne, of the Moone, and of the Starres shall bee but darkenesse, that is to saie, the Sunne then, the Moone, and the Starres, shalbee as though thei were not at all. As when the Sunne is vp, whiche is the moste excellent light, although the Moone, and the Starres doe remaine still in the element, yet are thei not seen, but are euen as though thei were all salled downe from heauen.

The true
meaning of
the darkning
of the sunne,
moone, and
starres.

Esaï. 13. 24. 34

Iere. 15.

Ezech. 32.

Amos. 8.

Ioel. 2. 3.

Mich. 3.

Luk. 23.

Reuel. 6.

It is also moste plaine and euident, that by the darknyng of the Sunne, of the Moone, and of the Starres, the greate, and horrible vengeaunce of GOD is signified, as was reade in Esaï, Ieremie, Ezechiell, Amos, Ioel and Micheas, the Prophetes. For, when god poureth his vengeaunce vpon the earth, it seemeth vnto them that are touched with it, and that are in perplexitie and trouble, that all the whole worlde is in the like case, and that the Sunne is darkened, the Moone hath lost her light, the Starres be fallen downe from heauen, that the earth doeth quake and tremble vnder theim: To bee wozte, thei thinke that all thynges goe to ruine with theim, not because that it is so in deede, but because that thei bee pressed with no lesse agonie and anguiste, then if those thynges should chaunce and come to passe. By suche maner of speaking then, our Saviour did signifie the greate perplexitie and anguiste of them, whom God shall poure his vengeaunce vpon at that daie of iudgemente, for their rebellious disobedience against his holy and sacred worde.

How so ener we take these wordes, we can not excuse our selues, but that these thynges are fulfilled dailely. For we see,

euery

euēn befoze our eyes, in what perplexitie the enemies of God are, for the moſte parte of them: How thei fall into plaine deſperation and madneſſe, beyng in that caſe, that thei thinke hourly, that hell ſhall ſwalowe theim by quicke. Therefore, let vs not flatter our ſelues, or deferre from tyme to tyme to repen- te and amende our liues: For the Lozde ſhall come as a theif, euēn when we looke leſſe for hym.

Eccle. 5.
Matth. 24.
1. Theſſ. 5.
2. Peter. 3.
Reuel. 3. 16.
Hebre. 10.
Matth. 11.

As for the comming of Elias and Enoch, we maie content our ſelues, with the ſaiying of our Sauour Chriſte, touchyng the matter. For when he had ſpoken many thynges, in the commendation of Ihon the Baptiſt, he did adde for a concluſion: And if ye will receiue, the ſame is Elias which ſhoulde come: Meanyng thereby, that Ihon the Baptiſt was the ſame Elias, that Malachy the Prophet did ſpeake of, whiche ſhould come befoze the daie of the Lozde, as the Angell doeth declare vnto Zaharie, ſaiyng: And he ſhall goe befoze the lozde, in the ſpिरite and power of Elias, to make the people readie for him.

Malach. 3.
Luk. 1.

But Sathe the deuill, that he might perſwade the Iewes that our ſauour Chriſte was not the Meſſias, did by the Phariseis and Scribes, blowe abroad among the people, that Elias muſt come in perſone, and that therefore, ſithe he was not come, Chriſte our Sauour was not true Meſſias. For this cauſe did the Apoſtles aſke Chriſte, why the Scribes ſaide that Elias muſt come firſt: Vnto whom he aunſwered, that Elias was come alreadie, whereby thei vnderſtoode, that he ſpake vnto them of Ihon the Baptiſt.

Matth. 23.

Euēn ſo now at this preſente, to make the worlde to liue in a ſecuritie, the deuill goeth aboute by his falſe Prophetes, to make men beleue, that Elias and Enoch muſt come in perſone befoze the ſeconde comming of Chriſte our Sauour. And all this doeth he to the intent, that as long as we ſee that they be not come perſonally, we ſhould thinke ſtill, that the Lozde doeth deferre his commyng, and ſo begin to ſmite our ſelues and to eaſe and drinke with the drunken, that we maie be rewarded with the Hypocrites, where ſhalbe weeping, and gnawing of teeth.

2. Cor. 11.

Matth. 24.

It is without all doubt, that Enoch and Elias be come al-

Redy.

A breefe confession, with a confutation

Enoch and
Elias be
come already.

Reuel. 11:

Math. 18.
Hebre. 6.

Math. 24.
Luk. 17.

Gen. 6.
Gen. 18.

2. Tim. 2.

Gen. 6. 7.
Gen. 18. 19.

readie, not in persone, but in spirite. For, how many hath the
Lorde our God, stirred vp, and sente in these our daies, in the
spirit, and power of Elias, and of Enoch, for to reprove the I-
dolatrie, and Superstition, hypocrisie, and wickednesse of the
worlde? These are the twoo faithfull witnesses, whom men-
tion is made of, in the Reuelation of saint Ihon, by the whiche
small number, the faithfull, and earnest preachers of Goddes
worde, are vnderstanded. First, because that thei be inspired,
and moued with the same zelous spirit, that Elias and Enoch
were inspired withall. Secondly, because that thei are but a
small number, in comparison of the aduersaries, and yet suffi-
ciente for to reprove, and condemne the worlde of iniquitie,
and vnfaithfulnesse. For, in the mouth of twoo or thre wit-
nesses, all thynges shalbe established.

Let not then this erroneous & pernicious doctrine of Sa-
than, touching the personall & corporall commyng of Elias and
Enoch, seduce & deceaue vs. For there be many Eliasses, & Eno-
ches in the world already, which ought to be vnto vs a plaine
certificat that the daie of the Lorde is at hande. And if we had
none other tokens and signes, yet the wordes of our Sauour
Christ ought to suffice vs, where he saith: As the tyme of Noe
and of Sodome was, so shal the coming of the sonne of man be.

This one sayng ought to put vs out of al doubt, for what
tyranny, oppression, and crueltie, what pynne, what excesse in
all thynges, what fraude, deceit, swearing, flattery, blasphe-
mie, extortion, bybery, howdome, vnlawfull mariages, putting
a waie of lawfull wiues, buggerie, daunsynges, breaking of
the Sabathe daies, disobedience to fathers and mothers, speak-
ing euill of them that are in authoritie, dyonkerds, gluttons,
and epicures, idolaters, vngodlines, securitie and carelesnes,
railers vpon the preachers, not regarding their doctrine, was
bled then, that is not now bled in all partes of the worlde:
reade ye the Scriptures, and ye shall finde, that all the abho-
minable vices, wherefore God did in tymes past, drowne the
worlde, and also rayne fire and brimstone vpon the cities of
Sodome and Gomorra, doe reigne now in all places, and yet
not punished.

As

As for Antichriste who they saie muste come befoze that daie, it is without all doubt that he is already in the worlde. For, what worse Antichriste can we haue, then either Mahomet is, or the Pope of Rome, which is yet a thousande tymes worse then Mahomet is? As for false Christes, all Churches and Auktors are full of them. Againe there were neuer so many false Prophetes in the worlde, as are nowe at this present tyme, which seeke al maner meanes that can be sought, now by erroneous papistical doctrines, now by false and counterfeited miracles to deceiue euen the verie electe, if it were possible by any meane.

These thinges beyng well considered, let vs beware that we be none of those mockers which do walk after their owne lustes, and saie, where is the promise of his comynge? For since the fathers died, all thynges continue in the same estate, wherein they were at the beginnyng. For as saint Peter saith, the Lord is not slacke to fulfill his promise, as some men counte it slackenesse, but is patient to vs waite and woulde haue no man losse but woulde receiue all men to repentance. Neuerthelesse the daie of the Lord will come as a thief in the night. Wherefoze seeyng that we looke for suche thynges, let vs be diligent that we maie be founde of hym in peace, without spot and undefiled, and suppose that the long suffering of the Lord, is saluation. But of that daie neither the Angells, nor yet the sonne of man doeth knowe, but only our father which is in heauen.

And therefore I doe greatly merueile at that madde toy of the Anabaptistes, which dare so presumptionly affirme that the Lord shall come this daie or that daie, sith that our Saniour Christe, in that he is man or touchyng his manhode knoweth not of it: but touchyng his Godhead he knoweth all thynges that the father doth. Also, we ought to be ware of all dreames & fantasies of men which worie themselves yotners in searching out curiously the tyme, that the lord shall appeare, allegoryng for themselves a vaine prophene, and most falsely ascribed to Elias, that twoo thousande yere befoze the Lawe, twoo thousande yere vnder the lawe, and twoo thousande yere

Inter-hist.

False Christes.

False prophetes.

Math. 24.

Mark. 13.

2. Peter. 3.

2. Tim. 3.

Iude. 1.

1. Tim. 4.

2. Peter. 3.

Hebr. 10.

Rom. 2.

2. Peter. 3.

1. Tim. 2.

Ezech. 18.

1. Thess. 5.

Math. 24.

Reuel. 3.

Math. 24.

Mark. 13.

Luk. 17.

Christe as touchyng his manhode, is ignorant of the latter daye.

Abreefe Confession, with a confutation

after the Lawe, the waybe shall endure, and no longer: let vs not thinke that any mortall and synfull man, is able to tell precisely the daie or tyme that he shall come, or at howe many yerres ende he shall come to iudgement.

The Apostles themselves beyng tickled with vaine curiositie, would faine haue knowen it. But salety our Sauour Christ vnto them, it is not for you to knowe the times, or the seasons, which the father hath put in his owne power. If it had beene necessarie that we should haue knowen it, our heavenly teacher & maister, would not haue hidden it from vs. But sith that he hath hidden it, nor would in any wise reueale it vnto vs, it is a plaine token, that it is not necessarie for vs to knowe it. Leauyng then suche vaine and curious enquiryng of things that pertaine nothing vnto vs, let vs endeavour our selues to knowe those thynges, that God will haue vs to knowe, that we maie in all thynges frame our liuyng and conuersation according to the blessed will of our heavenly father, and so be founde acceptable, nor be ashamed when he shall render vnto euery man according to his workes. Merely there is no time of sluggardnesse left vnto vs.

We see that the same departyng, that the blessed Apostle Saint Paul doeth speake of, is come to passe already. For, hoide many nations and people he fallen away from the Empire of Rome: or rather, is there any Empire of Rome at all? Againe, hoide many kingdomes, Landes, and Countries haue utterly forsaken the highest Emperour of all, I meane Iesus Christe our onely saviour, with his Gospell.

The xxxij. Chapter.

The Poppe Antichriste, and that man of synne, which shalbe set vp, but shalbe repented before Christe comyng to iudgement.



Whoeuer is not the man of synne, the sonne of perdition opened already, and cratted a bone all that is called God; or that is worshipped, sitting as God, in the temple of God, and becomyng hymselfe as God. For Marke the doynges of the fleshely Idol of Rome, and ye shall finde that he is the same

man

Actes. 17.

2 Cor. 12.

Rom. 12.

Proff. 25.

Eccle. 9.

Rom. 12.

Ephe. 5.

1. Theff. 4.

Rom. 2.

Math. 23.

2. Theff. 2.

2. Theff. 2.

man of synne, the same sonne of perdition, and aduersarie. For why? In his decrees and lawes, in his beggerly statutes and traditions, he doeth exalte hymselfe aboue all the holy Lawes and ordinaunces of almighty god, and aboue the Testament of the holy one of Israell, whiche is confirmed and sealed up, with the moste pzeious blood of the onely begotten Sonne of God our Sauour Iesu Chyriste: but hym shall the Lorde consume with the breath of his Roethylls, that is the spirite of his mouth, and also destroye with the appearing of his comyng.

For a taste, you shall see out of their owne booke, whether the Pope of Rome be that sonne of perdition, that doeth exalte hymselfe aboue God or no. Franciscus Zarabella saith: the Pope doeth what hym listeth, yea, though it be vnlawfull: and is moze then a God. Pope Nicolas saith: It is well known that the Pope, of the godly pynce Constantine, was called God, to beleue, that our Lorde God the Pope might not decree as he decreed: it were a matter of heresie. Againe, their late Chapiter at Trident, one Cornelius Bishop of Bitonto in an oration openly pronounced these wordes: *Papa lux venit in mundum*: The Pope is the light, that is come into the worlde: but men haue loued darkenesse moze then light. Againe, Pannormitane saith these wordes: Chyriste, and the Pope make one Consistorie, and keepe one Courte: and, synne onely excepted, the Pope can doe, whatsoeuer God hymselfe can doe. Againe, in their Councell holden at Laterane in Rome, one Symon Begnius, the Bishop of Modrusia, saith thus vnto Pope Leo: *Ecce venit Leo de Tribu Iuda, radix David.* &c. *Te Leobeanissime Saluatorem expectauimus.* &c. Beholde, the Lion is come of the Tribe of Iuda, the roote of David, &c. O most blessed Leo, we haue looked for thee to be our Sauour. Againe, the Pope suffered the Embassadors of Sicilia to lye prostrate on the ground, & thus to crie vnto him, as if it had been vnto Chyrist. *Qui tollis peccata mundi, misereri nostri: Qui tollis peccata mundi, dona nobis pacem*: O thou (holy Pope) that takest awaie the sinnes of the worlde, haue mercie vpon vs: Thou that takest awaie the sinnes of the worlde, geue vs peace.

Wherefore

Pal. 8.

Franciscus
Zarabella.

Distict. 96.
Satis euidenter.
Extraua. Iohā.
22. cum inter
in Glossa. Im-
press. Lugduni.
Anno: 1557.
Concil. Trid.
sub Paulo. 3.
De electi. cap.
licet.

Conci. Lateran
Session. 6.
pag. 601.

Paulus AE-
milii. lib. 7.

A breefe Confession, with a confutation

Grego. in Iob.
cap 34 lib. 25.
cap. 14.

Anselmus in.
2. Theff. 2.

Eusebius de
preparat.
lib. 7.

2. Theff. 2.

Rom. 1.

¶ Therefore we maie saie of hym as Saint Gregorie writeth of antichriste: *Cum sit damnatus homo, & nequaquam spiritus, Deum se esse mentitur*: ¶ Here as he is a damned man, and not a spirit, by liyng, he faineth himselfe to be God: Anselmus also saileth: *Simulabit se religiosum, vt sub specie decipiat pietatis: Imò sedum esse dicet: & se adorari faciet: atque regna calorum promitet*: What is, Antichriste shall saine hymselfe to be holy, that he maie deceiue men vnder the colour of holinesse. Prea, and hee shall call hym selfe God: and shall cause hymselfe to be worshipped: & shall promise the kingdome of heauen. Therefore, to ende, Eusebius saileth: *Hoc est argumentum, eos odisse Deum, quod volint seipos appellari deos*: This is a token that they hate God; For that thei will haue themselues called by the name of god.

In the meane season lest we doe perishe among them, that receiue not the loue of the trueth, vnto whom, God of his righteous indgement sendeth strong delusion, that they shoulde beleaue lyes, and so be damned, bicause they beleaue not the trueth, but haue pleasure in vnrightheousnes. Let vs sticke fast vnto the Gospel of our sauiour Christ, and vnto the wholsome doctrine of the holy Ghost, whiche is the power of God to saluation to all them that beleaue,

The xxxij. Chapter.

¶ The strength and operation of the holy Ghoste workyng
in vs.

I beleue in
the holy
ghost.



¶ Now, I do also beleaue to be the Lorde and gener of life, to procede from the Father and the Sonne, and to be of one substance with them both, beyng true and naturall God, without beginnyng, and without endyng: by whom the Father woorketh all thynges in the Sonne, by whom he doeth create, moue, mainteine, diuise, and quicken all creatures, by whom he doeth call and ordeyne vnto hym his elect and chosen, renneweth them into a newe life, iustifieth, and sanctifieth them enricheth them with many and sundrie gifts, & also strength-
neth

2. Cor. 12.

meth them til thei come to their perfect saluatiō, who dwelling in vs, doth with his light illuminate our mindes, that we may learne and knowe perfectly. what treasure of gods bounteous mercifulnesse we doe possesse and enioye in Christe. So that we maie by good right, call hym the keye, wherewith all the riches of the heauenly kyngdome is opened vnto vs, and the eye wherewith we doe see and beholde them.

Rom. 8.
Act. 2.
2. Cor. 3.

And so; this cause he is called now, the earnest penye and Seale, because that he doeth seale vp in our mindes and consciences, the certitude or certaintie of Gods promises. Now the maister and teacher of trneth, the authour of light, the well and fountaine of wisdomē, knowledge and vnderstandyng. This is he that doeth pouge and cleanse vs from all filthines, and ouersprinkleth vs with his sanctitude and holines, that we may be made the woꝝthy temples of almightie God. This is he, that with his effectuall waterynge, doeth make vs fruitful vnto righteousness, so; to brynge forth abundantly the fruytes of our faith, that our heauenly father may be glorified thꝛough our god woꝝkes, conuersation, and outwarde liuyng. For, the whiche cause, he is many tymes called water, as in these places of the pꝛophete: All ye that are a thirst, come vnto the waters. Againē, I will powꝛe water vpon hym that is a thirste, and Riuer vpon the drie lande. Wherunto the sayyng of Christe doeth agree, where he biddeth them that bee a thirste to come vnto hym, and to drinke of the waters of life. Although he be otherwhiles so called, so; the efficacie, strēgth, power, and vertue that he hath to pouge and make cleane, where the Loꝝde promisseth in Ezechiell, to washe his people with cleane waters. The same is he, that consumeth and burneth a waie the inordinate lustes & concupiscences of our flesh, kyndeyng our heartes with the diuine loue of GOD, and of heauenly thynges, wherefoze he is called by God right seze. Finally, this is he that by his inspiration doeth make vs who lie to liue vnto God, so that we be no moze ledde by our owne sensualitie, but folowe onely his motion, and guidyng. Wherefoze is it saide of Barnarde verie well: *Quid bonus in nobis spiritus operatur? monet, mouet, & docet: monet memoriam: mouet volum-*

Eph. 1.
Rom. 5.
Iohn. 16.

1. Iohn. 1.
1. Peter. 3.
1. Cor. 6.
Rom. 8.
Psal. 51.
Psal. 1.
Marth. 5.
1. Peter. 2.
Iohn. 7.

Esa. 55.
Esa. 44.
Iohn. 7.

Ezech. 36.
Marth. 5.
Act. 1.

Eph. 4.

Barnard. in die
Petecost.
Sermo. 2.

Et. j.

statem:

A breefe Confession, with a confutation

Latem, docet : rationem: That is to saie, what good doth the spirite, or holy Ghost in vs? he doth, warne, moue, and teache: he doth warne our remembzaunce, he doeth moue our willes, and teache our reason.

Therefore, if there be any goodnesse in vs, it is the fruite of his grace and vertue. But all our giftes without hym, are more darkenesse of the mynde, and wicked perverseness of the heart. And as I doe beleue, that all the giftes and benefites that we doe receaue of God, through his onely begotten sonne our sauour Iesu Christ, are by this holy spirite painted, grauen, and sealed vp in our heartes and myndes: so do I beleue that all the Canonickall bookes of the olde and newe Testament, were witten and sette forth vnto vs, onely by his diuine inspiration, and that the doctrine that is contained in them, without aliother, is sufficient vnto Saluation, as the blessed Apostle doeth testifie, sayng: Continue in the thinges that thou hast learned, whiche also were committed vnto thee, seying thou knowest of whom thou hast learned them, and for as muche also, as thou hast knowen the holy Scriptures of a childe, whiche bee able to make thee wise vnto Saluation, through the faith whiche is in Christ Iesu. For, all scripture giuen by inspiration of God, is profitable to teach, to improue to amende, and to instruct in righteousness, that the man of God maie be perfecte, and readie vnto all good workes.

Wherevnto Chrysostome doth agree, sayng: what soeuer is required vnto saluation, all the same shall ye finde in the holy scriptures. And in an other place: He hath at his tyme (saith he) reuelled, and opened his woorde, by the preaching that is committed vnto me. And this is the preaching: the Gospell doeth containe all thynges, bothe present, and to come: hono, godlinesse, saith he: to be shor te, he hath comprehended all thynges, in the woorde of his preaching. Again he saith: what soeuer is required for our saluation, is alreadie contained in the holy scriptures, he that is ignoraunte, shall finde there what he maie learne: he that is stubbozne and a synner, maie finde there scourges of the iudgemente to come, he that is troubled, maie finde there loyes, and promises of euerlastyng life, thow

2. Peter. 1.

The doctrine conteyned in the olde and newe Testament, is sufficient vnto saluation.

2. Tim. 3.

Christ. in
22. cap. Math.
Hom. 4.
Hom. 1. in
Epist. ad Titu.

In Math. 22.
cap. Hom. 4.

rowe

to see the beholding of whiche, he maie be stirred to god woꝝ-
kes. Sainct Augustine saith: reade the holy scriptures, wher-
in ye shall finde fullie, what is to be folowed, and what to be
auoided. Athanasius also saith: the holy scriptures (saith he)
beyng inspired from God, are sufficiente to all instruction of
the truthe. Lyra, one of the Popes owne doctours, hath these
woꝝdes: Like as in a merchauntes shippe, are carried diuerse
thinges, necessarie for mans life: So in the holy scriptures, are
contained all thynges, needefull to our saluation.

August. ad
Frances in
Here.
Athana. cont.
Gentiles.
Lyra in vlti.
cap. prouerb.

Who so euer then doeth affirme and saie, that the doctrine
of the holie ghoste, whiche is contained in the canonically bo-
okes of the olde and newe Testamente, is not sufficiente vnto
saluation, and that besides it, wee haue neede of mens traditi-
ons, and doctrines, as though without them, we could not haue
in the sacred booke of God, a sufficient instruction in thynges
that pertaine to life euerlastyng: Who soeuer saith & affir-
meth, that this holy spirite doeth teache, and let for the any o-
ther woꝝde or doctrine, then is contained in the sacred bookes
of God: I dare boldly affirme, that the same man is not lead
with the same holie spirite, who is the lord and giuer of life,
and who proceeding from the father & the sonne, should leade
vs into all truthe, and byng into our remembraunces, what
soeuer Christ our Saniour, the heavenly wisdom of the fa-
ther hath taught and let for the, for the saluation of mankind:
but with the spirite of errour, I meane, with the spirite of sa-
than the deuill, who, to the vttermoste of his power, causeth
men to contemne, despise, and sette at naught, the holie com-
maundementes of almighty God, that thei maie set vp their
owne traditions, and dreames, and all vnder the title, name,
and colour of the holie ghoste.

Galat. 1.

Iohn. 14.

Ezech. 13.
Matth. 16.

Wherefore, it is most needefull and necessarie, that wee
haue alwaies befoze our eyes, the sayng of the blessed Cuan-
geliste saine Ihon, where he saith: Dearely beloued, beleue
not every spirite, but proue the spirites, whether thei bee of
God or not. Also S. Chrilost. saith, agreyng with the same:
Many (saith he) do boast of the holy ghost, but they that do br-
ag and let out their owne phancies and dreames, do pretende
Ce. y.

1. Iohn. 4.
Chrilost. de
sancto & ado-
rando spiritu.

hym

A breefe confession, with a confutation

him in vaine: for as Christ doth witnesse, that he speaketh not of him selfe, but out of the lawe & the Prophetes: *Si quid praeter Euangelium sub titulo spiritus obtrudatur, ne credamus. Quia sicut Christus legis & Prophetarum impletio est, ita est spiritus Euangelij*: If any thyng be brought vnto vs, vnder the name of the holie ghost (saith he) besides the Gospell, let vs not beleue it: For as Christ is the fulfilling of the lawe and the prophetes: so is the holie ghost, the fulfilling of the Gospell.

For without that spirite, we haue neither eares to heare, nor eyes to see, it is that spirite that openeth, and no man shutteth: The same shutteth, and no man openeth: The same spirite opened the sicke womans hearte, that she should giue eare to Paule, and in respecte of this spirite, the Prophet saith: *Erunt omnes docti a Deo*: Thei shal bee all taught of God. Who so euer besides dooeth not beleue, that the doctrine of the holie ghost, contained in the olde, and newe Testament, is sufficient vnto saluation: But regardeth it as vile, and of no force, nor yet auhoritie, but calleth, nameth, and repositeth it, with these wordes, and such like blasphemie: deade ynke: a lifelesse matter: a dumbe indge, that can not speake: a blacke Gospell: Inken diuinitie: a nose of waxe: Doeth deny this article of our beleefe: I beleue in the holie ghost, that is to saie: he doth deny the holie ghost, to be true and naturall God, like that any insufficiencie, or vnperfection is founde in his doctrine.

For, why: It is the p[ro]p[er]tie of God to dooe all thynges, with most consummate perfection. Whereby it doth folowe, that he whiche doeth any thyng with vnperfection, is no true and naturall God. Thei therefore, that deny the doctrine of the holie ghost, and also doe despise, mocke, scoone, and speake vnreuerently of it: contained in the old, and newe Testament, not to be perfect or sufficient to saluation, are plaine Macedonians. For they deny the holie ghost, to bee true and naturall God. And all thei that folowe this opinion and doctrine, not contentyng themselues with the moste true and infallible worde of God, whiche is set forth vnto vs by the holie ghost, are not the true Church, and spouse of Christ. For, the true Church and spouse of Christ, as it is borne of newe, not of

2. Peter. 1.
Matth. 11.
Reuel. 3.
Actes. 16.
Iohn. 6.
Esa. 54.

Lodouicus ci-
tatur ab Illy-
rico, in Norma
Concilij.
Albertus Pig-
ghius contro-
uer. 3. de ec-
clesia.
Martin. Kem-
nitius, in exa-
mine Concil.
Trident.
pag. 32.
Pigghius Nic-
rar. lib. 3. ca. 3.
fol. 103.
All these are
the papistes
saynges.

Iohn. 10.
Ephes. 5.
2. Peter. 1.

may fall seebe, but of immortall, by the worde of God, which liueth and lasteth for euer: so is it builded vpon the sure foundation of the Prophetes and Apostles, Christe Iesus himself being the chief corner stone.

Wherefore, we must learne firste of all to beleue God, secondly, to beleue hym as God: thirdly, to beleue in God: we must beleue God, that is to saie, that he is creatour of all thynges, and that he is omnipotent. We must beleue God, as God: that is, we must beleue hym, as he hath declared and opened hym self in his holy and sacred scriptures vnto vs: And beleue in God, that is, to put our whole truste, confidence, and assistance onely in hym, and to call vnto, and vpon hym, in all our troubles, miseries, and aduersities, and vpon none other: And also, constantly and assuredly to beleue in hym, that by his power, he susteineth vs: by his prouidence, he governeth vs: by his goodnesse, nourisheth vs: and by his mercie, saneth vs, and indoweth vs with all kinde of blessings. So that we must beleue in none, but in God the father, that loneth vs in God the sonne, that redeemeth vs: and in God the holie ghoste, that sanctifieth vs, although three in persones, yet one in essence, and Godhead. Sainct Agustine therefore saith: *Credimus in Paulum, non credimus in Paulum: credimus Petro, non credimus in Petrum*: I beleue (saith he) Paule, but we beleue not in Paule: we beleue Peter, but we beleue not in Peter.

Eph. 2.

To beleue in God, as God.

Hebr. 11.

Psalm. 10. we must beleue in Gods power, Gods prouidence, Gods goodnesse, Gods mercie.

August. in Ioh. tract. 29.

The xxxiij. Chapter.

What is the true Church of God, and where it is.



His then shalbe my beliefe, touching the true Catholike and vniuersall Church. All they that are begotten of newe, with the immortall seede of Gods worde, and are builded vpon the foundation of the prophetes and Apostles, hauing Christe for their chief corner stone, by whose only spirite and worde they are guided and ruled, in what countre or nation under the heauens, so euer they be, are the true church.

I beleue the Catholike Church. 1. Peter. 1. Eph. 2.

A breefe Confession, with a confutation

what the
true Church
of Christ is.

Eph. 5.

Eph. 5.

Iohn. 15.

Matth. 1.

Matth. 18.

The Church
is bounde to
no seuerall
place.

5. Reg. 19.

Rom. 11.

Hylanius cont.

Auxentium.

of Christe, we may also define and set forth the Church after this manner: The Church of Christ is the holy congregation of the faithfull, whiche by a true and liuelie faith, are united & incorporated in our saviour Christe, whose members they are. And because that saviour Christ is the true sonne of God, all his members by hym, are the sonnes of God. Jesus Christe is the head, and the true Christians are his body. He is the Bridegrome, and the faithfull are his spouses, whiche he doth cleanse with his blood, geuyng health and saluation vnto his bodie, and sauyng his people from their synnes.

This Church is affixed or bounde to no seuerall place, but wheresoeuer two or three, are gathered in the name of the Lorde, I meane of our saviour Christ, there the true Church is. They therefore that doe aligate and bynde, the true Catholique Church, to this place or that place, as though it coulde be no where els, as our Papistes doe, are in this thyng greatly deceived. For, though the whole worlde were so ouerwhelmed with Idolatrie and superstition, that there shoulde seeme to be no Church at all, yet God hath alwaies his elect and chosen in one corner or other, although they be vnknownen vnto the worlde.

Pea many tymes the faithfull congregation is vnknownen vnto the true and faithfull seruantes of God, as we may see by the example of Elias the Prophete, who complained that he was lefte alone: But the Lorde made hym an aunswere, that he had seuen thousandes left in Israell, whiche had not bowed their knees vnto Baal. Who woulde not then haue thought, that the Church had been at that tyme in Israell or in Samaria, where foure hundred and fiftie false Prophetes were continually, which did feede at Iesabelles hords, or that there had been no Church at all: yet we see that God had euen at that tyme his docke, which he did preserve and keepe vnto hymselfe, although they were scattered abroad, and not generally knownen of the true and faithfull Prophetes of God.

Therefore, it were good to haue alwaies before our eyes, the goodly sayng of Hilary, which wryteth of this manner: One thyng (saith he) I warne you of, be ware of Antyriste. It is
not

not well, that ye haue suche a pleasure in the walles: It is not well, that ye honour and reuerence the Church of God in houses and buildings: It is not wel, that vnder the colour of them, ye doe bzing in the name of peace. Is it to be doubted that antichriste shall sit in them? The Mountaines, the Welles, the Lakes, the Prisons, and mierie Doungeons are moze sure for mee. For, the Prophetes remainyng in them, or beyng let downe into them, did there prophecie.

This then is my beliefe, that although the true preaching of Gods word, and the right ministratiō of the sacramentes, accordyng to the Lordes institution and ordinaunces, are the mooste infallible tokens and signes wherby the true Church of God is knowne here vpon the earth: yet many and sundrie tymes, by the righteous iudgement of almightie God, our sinnes and wickednesse deservyng the same, these signes and tokens are so taken awaie, that it is impossible for the worlde to knowe, where this true Church of God is. And yet notwithstanding, God hath stil his flocke in one place or other: he hath stil his elect and chosen, whom he doeth preserve and keepe in the midst of this peruerse and crooked generation, whiche contenting themselves with the heavenly doctrine of the holy ghoste, which is contained in the canonically booke of the olde and newe Testament,

The outward tokens of the true Catholike Church.

The xxxv. Chapter.

¶ Christe is the heade of his Church, and not the Pope,



WE acknowledge none other head then our Saviour Christ, as it is written, that God hath made him, aboue all thinges the head of the congregation, whiche is his body, and the fulnesse of hym, that filleth all in all thynges. Wherby all the faithfull doe gather, that he onely can be the head of the Church, whose body the Church is: But the Church is the body of Christ onely: therefore Christ onely can be the head of the Church. Againe, in another place it is written: And he is the head of the body of the congregation, which is the begin-

Eph. i.

who can be the head of the Church.

Coloss. i.

nyng.

A breefe Confession, with a confutation

nyng and first begotten of the dead: but who is the beginning and first begotten of the dead, sayng onely our sauour Chyiste: We may well say then, that he onely is the head of the Church. Moreover, saint Paul saith: that as the husband is the head of the wife: so Chyiste is the heade of the Church, beynge the sauour of the body.

Ephe. 3.

In Triga-
ment.

These wordes are plaine, and do manifestly declare, that he onely whiche is the sauour of the bodie, can be the head of the congregation and Church: but it pertaineth only to Chyist, to be the sauour of his body: Wherefore, Chyist onely can bee the head of the faithfull congregation and Church. Moreover, who woulde not iudge that woman to be an aduoutresse, that had two heades, that is to saie: two husbandes: All men woulde counte that woman to be a moke filthy and stinkyng harlot. Saint Hierome therfore saith these wordes: *Ego nul- lum primum, nisi Christum, sequens, beatitudinis sue, idest, Cathedra Petri communione confocior: I follo wyng no firste, no chief man,*

Hieroni. ad
Damasu.

but onely Chyiste, am ioyned as a fellowe in communion vnto the blessed: that is to saie, to Peters chaire. Marke here, S. Hierome saith: he knoweth, no firste, no chief heade, no not the Pope hym self, but onely Chyist. Againe, he saith not, I am bounde to thy commaundementes, but I am loyned as a fellowe, in communion vnto the blessednesse. Saint Gregorie also saith: *Quid tu Christo vniuersalis ecclesia capiti in extremi iudicii, responsurus es examine, qui cum eius membra tibi met conaris vniuersalis appellatione supponere?* What answer wilt thou make vnto Chyiste, the head of the vniuersall Church, when thou shalt be examined at the last iudgement, that thou goest about, by the name of vniuersall bishop, to make all his members subiect vnto thee: What Chrysostome, to pull downe the pride of such as will exalte thein selues, aboue their heade Chyist, saith: whosoener desireth primacie in earth, in heauen he shall finde confusion: neither shall he be accounted among the seruantes of Chyist, that will once intreate of primacie.

Grego. lib. 4.
Epist. 30.

What shall we saie then, of that who is the Church, that besides Chyiste be onely heade, and husbande of the faithfull congregation, dooeth acknowledge that Antichyiste of Rome

Church of
Rome is an
hoyse.

to bee her heade, preferring his lawes, decrees, statutes and durtie traditions, befoze the wholesome doctrine of our Sauour Chyriste: As for the argumentes that the Popes dearilynges are wont to byng in, for to proue their fleshy Idoll to be the supreme heade of the Church: thei are so childishe, that I marueile that thei be not ashamed to alledge them.

First, for a foundation of their doctrine, they byng these woordes of Chyriste: Thou arte Peter, and vpon this rocke will I builde my church: And I wil giue to thee the keyes of the kingdom of heauen. Doeth not Chyriste promise here plainly (saie thei) that he will bothe builde his Church vpon Peter, and also giue hym the keyes of the kyngdome of heauen? Againe, be not these the woordes of Chyriste: Thou art Symon, the sonne of Ionas, thou shalt be called Cephas: Here maie we see, that Chyriste did appoint Peter, whose successors, all the holy Popes and Bishoppes of Rome are, to be the supreme heade of his congregation and Church. For, what should be his meaning els, when he saith: And thou shalt be called Cephas? Did not he also say, that he would builde his Church vpon him? In dede I maie saie of you, as Barnarde saith: *Successores omnes cupiunt esse, imitatores pauci*: Every one couetteth to be successors (of the Apostles) but fewe are followers (of them.)

Matth. 16.
Argumentes
of papistes,
whereby thei
go about to
proue the su-
premacie of
the Pope.

Iohn. 1.

Not that ye
shoulde be
heades of his
Church.

Unsweere,
Barnarde,
Scem. 78.

The. xxxvj. Chapter.

All the Apostles had equall power, to bynde and to loose, with Peter, and the keyes were equally deliuered to them all.



Because no man shall thinke, that this our doctrine, is a newe founde doctrine (as the enemies of all truthe, are wont lyingly to call it, I will bring certaine authorities of the faithfull Fathers of the auncient Catholike Church, whiche shall make this matter so plaine, that any man, except he will obstinately be blinde still, shall be able to espie out all their knauerie.

First, I will byng Sainct Cyprian, vpon these woordes:

ff. j. And

A breefe Confession, with a confutation

Cyprian de
simplicitate
Prælatorū.

And I will giue thee the keyes of the kyngdome of heauen, who writeth after this maner: In the persone of one man, the Lozde did giue the keyes vnto all the Apostles, for to signifie the vnitie of theim all. For, truely the other Apostles were euen the same that Peter was, they were indued with like fellowship of honour and power, but he did beginne with vnitie: that is to saie, with one, that thereby it might bee signified, that there is but one Church of Chyiste: wee learne by this, that the keyes were giuen to all the Apostles, as well as vnto Peter.

Origen in
Matth. tract. i.

Sainct Origene saith: *Hoc dictum, tibi dabo clauēs regni celorum, ceteris quoque commune est. Et quæ sequuntur, velut ad Petrum dicta, sunt omnia communia:* This sayng, to thee will I giue the keyes of the kyngdome of heauen, is common to the reste of the Apostles: and the woordes that followe, as spoken vnto Peter, are common vnto all.

Hieroni. cont.
Iouina. lib. i.

Saincte Hierome also saith: *Dices, super Petrum fundatur ecclesia: licet ad ipsum in aliis locis super omnes Apostolos fiat, & cunctis clauis regni celorum accipiantur, & ex æquo super eos ecclesia fortitudo solidetur:* We wil saie, the Church is founded vpon Peter, notwithstanding, in an other place, the same thyng is doen vpon all the Apostles: and all receiue the keyes of the kyngdome of heauen: and the strength of the Church is founded equally vpon them all.

Ambro. de
dignitate Sa-
cerdotali. ca. 2.

Saincte Ambrose to the same purpose saith: Our Lozde saied vnto Peter, *Feede my sheepe.* Whiche sheepe and flocke, not onely blessed Peter then receiued, but he receiue the same together with vs: And all we haue receiued the same together with hym.

August. de
ago. Christia.
cap. 30.

Saincte Augustine hath these woordes: *Cum Petro dicitur, omnibus dicitur, amas me? Pasc oves meas:* These woordes of chyist, louest thou mee? Feede my sheepe: when they are spoken vnto Peter, they are spoken vnto all Priestes, or Ministers.

Beda in Homi.
in Euang. quæ
me dicunt.

Beda plainly saith these woordes: *Potestas ligandi, & soluendi quamuis soli Petro a domino data videatur, tamen absque vlla dubitate nescendum est, quod & ceteris Apostolis data est:* The power of binding and losyng, not withstanding, it came to bee giuen onely

onely vnto Peter, yet without all doubte, wee muste vnderstande, that it was giuen also to the reste of the Apostles.

Saint Augustine saith, *Petrus quando accepit clauas, ecclesiam sanctam significauit*: Peter when he receiued the keyes, signified the holy Church. Therefore (saith he) when they were all asked, Peter alone doeth make an aunswere, and it is said vnto him: And I will giue thee the keyes of heauen, as though he alone had receiued auctoritie to binde, and to lose: where as he had spoken that for them all, and receiued this (as bearing in hym self, the persone of vnitie) with them all.

August. in
Iohn. tract. 30.

In tract. 124.

The meanning is this: when our Saviour Christe did aske his Apostles, whom they thought hym to bee? Peter alone did make aunswere, whiche did serue for them all. For, though one alone had answered, yet Christ tooke it, as if they had all answered, like to a Iurie of twelue men, one maketh aunswere for all, and the Iudge accepteth it, as though euery one had spoken. And as the aunswere of one, did serue for them all: so the promise that was made vnto one, was made vnto them all. Whiche thyng is moste true. For, looke what he did promise to one, the same doeth he performe vnto them all, saying these wordes: As my father hath sent me, so doe I sende you. And when he had spoken these wordes, he did blowe vpon them, saying: Receiue the holy ghoste, whose synnes soeuer, ye dooe forgive, shalbee forgiven vnto hym: and whose synnes soeuer ye doe retaine, they shalbe retained vnto hym. Whiche doeth plainly agree with the wordes, that he speaketh vnto them in the. xliij. Chapiter of Saint Matthewe. But I thinke it expediente, and necessary for the instruction of the vnlearned and ignoraunte people, to shewe what our saviour doeth vnderstande by the keyes.

Math. 16.

In example.

Iohn. 20.

Math. 18.

And here will I byng nothing of mine owne, but Christostome, an auncient writer of the Greke church: shall discusse all the whole matter. The keye (saith he) is the knowledge of the worde of the scriptures, whereby the gate of the trueth is opened vnto men. And the keepers of the keyes, are the ministers, vnto whom, charge is giuen to expounde and declare the scriptures, Saunte Tertulian also saith: *Quam clauem ha-*

what Christ
meaneth by
the keyes.
Christost. in
Math. 23. cap.
Hom. 44.
Tertul. cont.
Marcionem.
lib. 4.

Fl. ij. bebant

A breefe Confession, with a confutation

bebant doctores, nisi interpretationem legis? What key had the doctors of the lawe, sayng the exposition of the lawe? Saint Hierome also hath these wordes: *Duces ecclesia habent clauēs scientia, ut aperiant scripturas creditis sibi populis. Vnde precipitur, ut magistri aperiant, & discipuli ingrediantur.* The capitaines of the Church, haue the keyes of knowledge, to open the scriptures vnto the people to them committed. Therefore, commaundement is giuen, that the Paistors should open, and the Scholars should enter. Saint Ambrose saith: *Remittuntur peccata per dei verbum, cuius lenites est interpret.* Synnes bee forgiven by the worde of God, the erpounder whereof is the priest. Saint Augustine agreyng with them all, saith: *Clauēs est dicenda, quae ad fidem pectorum dura referantur.* That ought to bee called the keye, wherewith the hardnesse of mens heartes is opened vnto saith,

Hieroni. in
Eliam. lib. 6.
cap. 14.

Ambro. de
Cayn & Abel.
lib. 2.

August. de
Sanct. Ho. 27.

who be the
keepers of the
keyes of gods
kingdome.
Luk. 11.

Veselus subdi.
tis & lupeno.

Mark. 16.

Here maie we see, that all the true preachers of Goddes worde, are the keepers of those keyes, and not the Bishoppe of Rome onely: for of hym Chyistles wooordes maie bee verified, when he saith: *Pe haue taken a waie the keyes of the kyngdome of heauen:* and neither dooe you enter your selues, nor will you suffer others that would enter. Of the Popes keyes, it is well said of Veselus: *Clauēs Pape, & praelatorum non aperunt regnum dei, sed claudunt potius.* The Popes, and the prelates keyes, dooe not open the kyngdome of God, but rather shutte it. It was said generally vnto them all, *Go ye into the vniuersall worlde; and preache the Gospell vnto every creature:* he that beleueth, and is Baptized, shall bee saued: and he that beleueth not, shall be condemned.

In these fewe wordes of our Sauour Chyiste, two thinges are to be considered, and marked. Firste, we doe learne by them, that the keyes of the kyngdome of heauen: that is to saie, the preaching of the Gospell, is committed vnto them all: I meane, vnto all the Apostles, and not to one moze then an other. Secondly, wee learne by them, that to loose, is none other thyng, but to certifie by Gods wooorde, the consciences of the true beleuers, that their synnes are freely forgiven, thorow saith in our Sauour Chyiste Iesu. Whiche thyng be-
ng

Two things
are to be mar-
ked in Chyis-
tes wordes.

what it is
to loose.
Act. 3.
Rom. 1.
Rom. 4.

png doen by the true and faithfull ministers of the Church here vpon the earth, taketh no lesse effecte in all true repentaunte synners, then if it were dooen in heauen, in the sacred counsaile of the holy and blessed Trinitie. And for this cause doeth Chyist our sauour saie: *What soeuer ye loose here vpon the earth, is loosed in heauen.*

Matth. 18.

Wherefore, saincte Hierome accoꝝdeth herewith, sayng: *Quaecunque solueritis super terram, erunt soluta & in calo. Soluant autem eos Apostoli sermone dei, & testimonijs scripturarum, & exhortatione virtutum.* What soeuer thynges ye loose vpon earth, thei shall bee loosed in heauen: but the Apostles loose them by the wooꝝde of God, and by the testimonies of the scriptures, and by exhortation vnto vertue. Sainct Augustine also saith: *How are you cleane, bicause of the wooꝝde that I haue spoken vnto you. Quare non ais, mundus esis propter Baptismum, quo loti esis? Nisi quia & in aqua verbum mundat: non quia dicitur, sed quia creditur.* Wherefore saith he not, you are cleane because of the baptisme wherewith ye are washed? Sauing that euen in the water, it is the wooꝝde that maketh cleane: Not because it is spoken, but because it is beleued. Againe he saith: *Fides nostra est clavis regni calorum*: Our faith is the key of the kyngdome of heauen. Ambrose saith these wooꝝdes: *Remittuntur peccata per verbum dei, cuius leuities est interpres*: Sinnes be forgiven, by the wooꝝde of God, the expounder whereof, is the Leuite, or Prieste.

Hieroni. in
Esaia. lib. 6.
cap. 14.

August. in
Ioh. tract. 30.

August. in
Iohn. tract. 393.

Ambros.

Wherefore, S. Paule calleth it, *Verbum reconciliationis*, the wooꝝde whereby we be reconciled to God. Againe, he called it, *Potentia dei ad salutem, omni credenti*: The power of God vnto saluation, to euery one that doeth beleue.

1. Cor. 5.

Rom. 1.

And on the contrary parte, to binde here vpon the earth, it is none other thyng, but to certifie by the same wooꝝde, the vnfaithfull synners, whiche will giue no eares vnto the glad tydynges of the kyngdome of heauen: their synnes are still in remembrance before God, vnto euerlastyng condemnation, because thei will not beleue on the name of the onely begotten sonne of God. And this bepng duely and rightly dooen, accoꝝdyng to the institution and ordinaunce of Chyist our sa

what it is
to binde.

Fl. ij. uiaur.

A breefe confession, with a confutation

mour, is of no lesse efficacy and strength, then if the father, the sonne, and the holy ghost had dooen it, as the heauenlie wisdom of the father dooeth testifie in the self same place, sayng: What so euer ye shall binde here vpon earth, shall be bounde in heauen.

Math. 18.

If it parteineth onely to the Bishop of Rome, who moste liuely doeth boaste hymselfe to bee the successeur of Peter, to preache the free remission of synnes, vnto the true repentaunt synners, and eternall condemnation vnto the vrepentaunt and vnfaithfull: then hath he alone the keyes of the kingdome of heauen: but any childe may learne, by the wordes of our sauour Christe, that this office doeth parteine generally vnto all the faithfull preachers and ministers of Gods worde.

August. in
Ioh. tract. 50.

Saint Augustines wordes therefore are plaine: *Si autem in Petro non esset ecclesia misterium, non ei diceret Dominus, tibi dabo claues, si autem hoc Petro dictum est, non habet ecclesia, si autem ecclesia habet, quando claues accepit, ecclesiam totam designauit*: If in Peter, were not a misterie of the Church, the Lord would not haue saide to hym, I will geue to thee, the keyes of the kyngdome of Heauen: If this were spoken onely vnto Peter, the Church then hath them not, if the Church hath them, then when Peter receiued the keyes, he signified the whole church. Saint Ciprian also saith: *Christus eandem dedit Apostolis omnibus potestatem*: Christe gaue to all his Apostles like power.

Cyprian de
simplicitate
Prælatorum.

Math. 16.

Woe maie then right well conclude, that this sayng of Christe: And I will geue thee the keyes of the kyngdome of heauen. &c. Doth make nothyng for the mainteinaunce of the Popes supremacie: no moze then the sayng that goeth before, where it is saide: Thou arte Peter, and vpon this Rocke I will builde my Church. For as Sainste Augustine writeth: *Idēo quippe ait dominus: super hanc petram edificabo ecclesiam meam: quia dixerat Petrus, tu es Christus filius Dei viui. Super hanc ergo inquit Petram quam confessus es: edificabo ecclesiam meam. Petra enim erat Christus: super quod fundamentum etiā ipse edificatus est Petrus. Fundamentum quippe aliud nemo potest ponere: perter id quod positum est: quod est christus Iesus*: Therefore the lord did saie: (Thou art Peter) and vpon this Rocke will I builde my Church, by
cause

August. in
Io. Nact. 124.

cause that Peter had saide, thou art Christe the sonne of the li-
uyng God. Therefore (saith he) vpon this Rocke that thou
hast confessed, I will builde my Church. And the Rocke was
Christe: vpon whiche foundation, Peter also is builded. For
none other foundation can any man laye, besides that whiche
is laide already, whiche is our Saviour Iesus Christe.

Againe, in a nother place he saith these wordes: *Tu es er-
go* (inquit) *Petrus: et super hanc petram quam confestim es: super hanc
petram quam cognouisti dicens: Tu es Christus filius dei viui: edificabo
ecclesiam meam. Super me ipsum filium dei viui: edificabo ecclesiam me-
am. Super me edificabo te: non me super te. Nam volentes homines
edificari super homines, dicebant: Ego quidem sum Pauli: Ego autem
Appolla: Ego vero Cephe, ipse est Petrus. Et alij qui volebant edificari
super Petrum, sed super petram: Ego autem sum Christi: Thou art
Peter (saith he) and vpon this Rocke which thou hast confes-
sed: and vpon this Rocke, whom thou hast acknowledged, sai-
yng: thou art Christ the sonne of the liuyng God, I will build
my Church. Vpon my selfe being the sonne of the liuyng God,
I will builde my Church: I will builde thee vpon mee, not
mee vpon thee. When men would builde vpon men, thei did
saie: I holde of Paul: I holde of Apollo: I hold of Cephas, which
is Peter. And other whiche would not be builded vpon Peter,
but vpon the Rocke: saide, I am Christes. Which verie wor-
des also Bede hath, as if were verbatim, worde for worde, writ-
tyng vpon the Corinthians. Saint Ambrose saith likewise:
*Dicit Dominus ad Petrum: Super istam petram edificabo ecclesiam
meam: hoc est, in hac catholica fidei confessione, statuo fideles ad vitam.**

The worde saide to Peter: Vpon this Rocke will I builde
my Church: that is, in this confession of the catholique faith,
I appointe all the faithfull to liue. Saint Hierome hath these
wordes: *Secundum autem metaphoram petre, recte dicitur: edifi-
cabo ecclesiam meam super te: That is, by a metaphorical speech
of the Rocke, it is well saide to Peter: I will builde my Church
vpon thee.*

These holy Fathers of the aunient catholique Church,
be manifestly proue by the scriptures, that the Rocke which
the true Church is builded vpon, is our Saviour Christ bym
selfe,

1. Cor. 10.

Ephe. 2.

1. Cor. 3.

August. de
verbis domi:
Sermon. 13.

1. Cor. 1.

1. Cor. 10.

Bede in Cor. 1.

Ambr. ad E-
phe. cap. 2.

Hieron. super
Matth. cap. 16.

A breefe Confession, with a confutation

Chrisost. Serm.

21. de Pente.

Cyrrill dialog.

de Trinitate.

lib. 4.

Hylary de

Trinit. lib. 6.

Iohn. 1.

selfe, the sonne of the liuing God. Here might I bring Chrysostome, Cyrill, Hilarie, which all by the rocke that the Church is builded vppon, do vnderstande, a strong & stedfast faith in our Sauour Christ, and a true confessyng of his name: but I haue alreadie alledged them.

Nowe will I come to the other sayng of Christe, where he saith vnto Peter: Thou art Symon the Sonne of Ionas, and thou shalt be called Cephas, whiche (saith the Euangeliste) is by interpretation, a Stone. If all the Popes of Rome then, with all their smoth shauen faced greacclinges, shoulde affirme vnto mee, that this woorde, Cephas, doeth betoken a heade, I would accompte them as accursed. We may see howe they are not ashamed, to weast the Scriptures, and to geue them a cleane contrarie interpretation, that so they maie mainteine and vpholde stil their blurped supremacie & power. The holy ghoste saith: that, Cephas, by interpretation, is a Stone: The Bishop of Rome saith, that Cephas, doeth betoken and signifie a heade: and therefore, sithe that he is the successour of Peter, he ought to be the supreme head of the church.

It. 1.

These are
rled by
Gods woordes.

Whether of these twoo ought we to beleue? If an angell from heauen, shoulde preache any other Gospell vnto vs, then we haue receaued alreadie, St. Paul biddeth vs to count it accursed. Cursed be they then, that dare expounde the scriptures otherwise then the holy Ghoste hath expounded them: yea, euerlastyng damnation hangeth ouer their heades, in what estimation soeuer they bee in this wicked woerde: though the woerde I saie, do esteeme them as Gods, yet before the liuing God and his sonne Christe our Lord, are they accursed.

Objection.

Why: will these good felowes saie, is not Peter alwaies named first, whensoever the apostles are rehearsed by name? doth not this sufficiently declare, that he is appointed of God to be the supreme head of his Church.

Answer.

I answer againe, that if to be named first, doeth purchase or get any preheminence, then Caesar must be preferred before God, sithe that Christ the wisdom of the father doeth name hym first, when he saith: Render vnto Caesar that pertaineth vnto Caesar: and vnto God, that pertaineth vnto God. Might I

Matth. 22.

not

not by the same reason, proue that the virgine Marie is inferior vnto all the Apostles, sithe that in the Actes, Luke doeth rehearse and name her last: but that will they neuer graunt, sithe that they will haue her to bee the Quene of heauen, the mother of mercie. &c.

Actes. 1.

Howbeit, where thei saie that he is alwaies named firste, it soundeth like a lye, for in the Epistle to the Corinthians, hee is named laste, and also in the Epistle to the Galathians, he is named after, I meane, where Saint Paul doeth proue, by many argumentes, that he is nothing inferior vnto hym. But it appeareth most manifestly, that Peter was in no higher authoritie then the other Apostles, sithe that beyng sent of them, vnto Samaria with Iohn, he doeth obeye. Yea, when Paule had rebuke hym to his face, bicause that he walked not by rightly, he did geue place vnto hym. It is moste plaine and manifeste then, that the blessed Apostle Saint Peter, neuer acknowledged suche supremacie, as the Antichriste of Rome doeth moste tyrannously vsurpe now a daies: much lesse, that he woulde haue set forth hym selfe for the supreme head of the vniuersall Church of Christe.

1. Corin. 9.

Gala. 2.

Peter no higher in authoritie then the other Apostles.
Actes 8.
Gala. 2.

The xxxvj. Chapter.

The true Church of Christe is but as a witnesse to the worde of God, addyng nothing to it: nor takyng ought from it.



Therefore we conclude, that the true catholique Church, doeth acknowledge none other head, but onely our Saniour Christe, contentyng it selfe, with his holy worde, addyng nothing vnto it, nor taking ought a waie from it. For, sithe that

The true Church is contented with the only worde of god.

the faithfull congregation, beyng inspired with the same spirite that they were inspired withall, which did leane the scriptures vnto vs by wytyng, doeth but as a witnesse, receaue, authorize, and allowe the bookes of the olde and newe Testament, accorpyng to the sayng of our saviour, where he saith: And ye shalbe witnesses vnto mee of these thynges: it is not to be thought, that the faithfull will ever passe the boundes and

The Church doeth allowe the Scriptures as a witnesse.
Luke. 14.
Iohn. 15.

Og. j.

limittes

A breefe Confession, with a confutation

limittes of true witnessse bearyng, oꝛ that they will adde any thyng vnto the knowen trueth, whiche they beare witnessse vnto, oꝛ take any thyng awaie from it. Else might they mosse deseruyngly, bee numbꝛed among those that dyd beare false witnessse againste Chꝛyste.

Matth. 27.

Eph. 5.

The Church
aloweth the
Scriptures, as
a subiect.

¶ Similitude.

Againe, sithe that the faithfull congregation is subiect to Chꝛyste, and that the Scriptures that be contained in the Canonick booke of the olde and newe Testament, are his letters pattents, and the Sacramentes his seales: verylie the true Church of Chꝛyste, will in no wise alter the Scriptures, noꝛ chaunge anye thyng in the ordinaunces and lawes that parteine to the sacramentes. Foꝛ, as if a subiect knowyng the letters of his Pꝛince, and also his Seale, shoulde bicause that he knoweth them well, and aloweth them to be his, pꝛesume and take vpon him to counterfeite his pꝛinces letters oꝛ seale, he shoulde be no true subiect, but a felone and traistour: euen so if the Church, bicause that she knoweth the Scriptures of the olde and newe Testament, to be the true and infallible woꝛde of her Loꝛde and Sauour, and the Sacramentes to be his seales, shoulde pꝛesume oꝛ take vpon her, to alter Gods woꝛde, I meane the Scriptures that be contained in the Canonick booke of the olde and newe Testament, oꝛ to counterfeite the Sacramentes: that is to say, to minisster them otherwise then her Loꝛde and maister, hath instituted and appointed in his woꝛd, she ought not to be called the true Church, but the most traiterous harlot of Antichꝛiste.

What ought we then to iudge of the whoꝛishe Church of the malignant, whiche doeth not onely acknowledge an other heade besides Chꝛist, but also doth most vngodly, pꝛesume and take vpon her to alter and chaunge the holy and sacred Scriptures, and to peruerste the right vse of the Sacramentes: Shal the Sheepe, bicause they knowe the voice of their shepheard, pꝛesume to alter and chaunge it, oꝛ take vpon them to alowe the voice of a straunger, and to set it soꝛth soꝛ the voyce of the true shepheard? Moꝛeouer, it is not vnknown, that the true Church, is the sponse and wife of the Lambe: but it is not the proper tie of any true and faithfull wife, when her husbandes

Iohn. 10.

Reuel. 21.

The proper
tie of a true
wife.

Testament

Testament is made, and confirmed or allowed, to adde any thing to it, or to alter and chaunge any thing in it, though she knoweth neuer so muche, and alloweth it to be her husbandes Testament.

Si the then, that the scriptures and worde of God contained in the canonically booke of the olde and newe Testament, are euen the Testament of the onely begotten Sonne of God our Saviour Iesu Christ, who is the onely head and husband of the true catholique Church: without all doubt, the faithful congregation will neuer presume to adde any thing to it, or to alter and chaunge any thing, that is contained or comprehended in it. For, si the that, though it be but a mans Testament, yet if it be once allowed, no man ought to despise it, or to adde any thing to it: How much more ought we to take heede that we adde nothing to the everlasting testament of the only begotten Sonne of God, or that we chaunge nothing that is contained and comprehended in it?

Galat. 3.

Besides all this, it were a foolish thing, to saie, that the sonne is able to beget his father or his mother: it is euen as foolish a thing to saie, that the Church, which is begotten anewe by the worde, and hath all the authoritie that she hath, from the worde of the liuing God, is able to authorize or allow any manner of doctrine which is not Gods worde, for Goddes word: or that she is able to make, lawes, decrees and statutes, at her owne pleasure, and after her owne phantasie, and afterwards to set them forth for the infallible worde of God. For, if the Church can make or forge a newe worde, then can she beget her selfe of newe. Who seeth not that it were one of the greatest follies in the worlde, to say or affirme any such thing?

Foolthe sayes
inges.

I. Peter. 1.

Wherefore, to put all men out of doubt, ye shall vnderstand, that as the Sunne is cleare and bright, not because that men doe iudge it to be so, but rather men doe iudge it to be so because it is so in deede, and can iudge of it none other wise: euen so the holy Scriptures, contained in the canonically booke of the olde and newe Testament, are the infallible worde of the liuing God, not because that the Church doeth iudge and allowe it to be so, but rather the true catholique Church, doeth iudge and

In excellent
similitude.

Ag. y.

allowe

A breefe Confession, with a confutation

alowe it to be so, bicause that it is so in deede, and can iudge of it none other wise, no moze then the cleare and bright eyes can iudge of the light and brightnesse of the Sunne: of the whiche the blynde can geue no iudgement, euen as the vnfaillfull and repobate can geue no iudgement of the worde of God, noz yet alowe it.

whereof the
certitude of
Gods word
doth depend.

A similitude.
Iohn. 10.

Whereby we maie then conclude, that the certitude, veritie, and infalliblenesse of Gods worde, doeth not depende oz hang vpon the opinion and iudgement of men, but that it doth altogether depende of the holy spirite of God, whiche by his owne force, vertue, and strength doth verifie it, and constraineth the faithfull to alowe and receaue it: as the bright and cleare beames of the Sunne, doe compell the eyes to confesse that the Sunne is cleare and bright. For the sheepe of our Sauiour chryst doe both heare and vnderstande the voice of their shepheard, and not the voice of a straunger. And all the Prophetes haue prophesied and taught, and the apostles also haue been verified and authoized by the vertue of hym that spake in them: so that all the whole worlde could not withstande it.

Chrysost. in
Genes. Ho. 2.

Irenaeus. lib. 3.
cap. 1.

It is nowe easie to see, that the true catholique Church of God, though she knoweth which is the true worde of god, and which is not, and that by the inspiration of the same holy spirite, that they were inspired withall, whiche did leaue vnto vs by wrytyng, the holy and sacred Scriptures that be contained in the olde and nowe testament, I meane, the canonical booke of them both: for as Saine Chrysostome saith: *Ergo, suam erga homines amicitiam innotare volens, quae longe absentibus literas misit, conciliaturus sibi uniuersam hominum naturam*: Therefore, god myndyng to reneue his fauour to wardes man, sent (his holie Scriptures as it were) his letters, thereby to reconcile to him selfe all mankynde: Irenaeus saith: *Apostoli tunc euangelium praedicauerunt. Postea vero per dei voluntatem, illud in scripturis nobis tradiderunt, fundamentum, & columnam fidei nostra futurum*: Then the Apostles preached the Gospell, and after wardes by Gods will, thei deliuered the same to vs in wrytyng, to be a foundation, and a pillar vnto our faith.

But here to speake of the Papistes obiections howe that
the

the Church was before the worde, it shalbe superfluous; to waste paper and Inke, in so fruitlesse a question. For we say generally, the worde was before the church, for Moyses wrote the worde of God that he spake to Adam of the seed to come: So saith Saint Paul: God spake, in olde tymes many waies, and in sundrie sortes vnto the fathers. And saint Chrysostome saith: God the creatour of mankynde, from the beginning spake vnto men by hym selfe, in his owne person. We speake not so precisely, and nicely of Gods worde written in Paper: For so it is a creature corruptible, and shall consume and perishe, as other corruptible creatures doe.

The worde was before the Church was.

Hebre. 1.

Chrysost. in Gene. Hom. 2.

But the worde of God, whiche we speake of, endureth for ever. Sainste Hierome thereto agreyng, saith these wordes: *Quomodo aeterna erunt scriptura divina, si mundus sortis fine est terminandus? Verum est quidem, quod librorum pellicula cum ipsis literis abolenda sunt. Sed, quia subiungit dominus, verba mea vero non praeteribunt, proculdubio, quod illis apicibus pollicetur, erit aeternum.* That is to saie in englishe thus: How shall the holy scriptures be everlastyng, seeing the worlde shall haue an ende? True it is, that the Parchement or leaues of the bookes, with the letters and all, shalbe abolished. But forasmuche as our Lord addeth, my wordes shall neuer passe: doubtlesse, the thynges that are promised by the same letters, shall laste for ever.

Esa. 40.
Hieroni. in Job. cap. 27.

¶ The xxxviij. Chapter:

¶ The true Church is knowen by the worde of God.



So that the worde of God enduring for ever, is it that the holy catholike and true Church is knowen by, and ever hath been. Therefore saint Augustine saith: *Ex ore veritatis ecclesiam agnosco participem veritatis*: By the mouthe of the truth, I knowe the church, that is partaker of the truth.

August. in Psal. 57.

And againe he saith: I would the Church should be shewed, not by the decrees of men, but by the heauely oracles or wordes of God: We muste seeke the Church, in the wordes of

August. de veritate eccle. cap. 1.

Ex. iij.

Chrys.

A breefe Confession, with a confutation

August. cont.
Cretico. Gram.
lib. 1. cap. 33.
De unitate ec-
clesia, cap. 16.

Chrisost. in
Mat. Ho. 49.

August. de
Unitate eccle.
cap. 3.

In eodem capi.

Ambro. Hexa-
meron. lib. 4.
cap. 8.

Ephe. 5.

Beholde
proude Lu-
cifer of
Rome.

Christ, which is the truth, and best knoweth his owne bo-
die: The holie Scripture sheweth vs the Church, without
doubting: In the holie scriptures, the Church is plainly kno-
wen: We must knowe the Church by the holie Canonickall
scriptures, as we knowe the heade.

Saint Chrysostome also saith: *Nullo modo cognoscitur, qua
sit vera ecclesia, nisi tantummodo per scripturas*: It is not any wayes
known, which is the true Church of Christ, but only by the
scriptures. S. Augustine saith: *Non audiamus, hac dico, hac di-
cis: sed audiamus, hac dicis dominus. Ibi quaramus ecclesiam: ibi discu-
tiamus causam nostram*: Let vs not heare these wordes, this saie
I, this saiest thou: But let vs heare these wordes, thus saith
the Lord: There let vs seeke the Church: there let vs dis-
cuss our cause. I will not haue the holy Church, to be
shewed by mans iudgement, but by Goddes word. Sainste
Ambrose also doeth saie these wordes: *Ecclesia fulget, non suo, sed
Christi lumine*: The Church shineth (or is known) not by her
owne light, but by the light of Christ, which is, by the word
of God.

These testimonies, of the godlie fathers of the Catholike
Church, doo flatly declare, that the Church is known
onely by the word of God, and not by mans decrees nor sta-
tutes, therefore, the true Church doeth not take vpon her, to
adde any thing vnto it, or to take ought away from it, she doth
not presume to forge newe articles of our faith, and to sette
for the newe lawes and decrees for Goddes holie word, but
she contenteth her self, with the word, lawes, and ordinaun-
ces of her true husbande, and heade, Iesus Christ.

Therefore, that who is the church of Rome, which moste
presumptuously, forgeeth dailely newe lawes and Articles of
our faith: setting forth the euen with fire and sword, the sonde
doctrines and inuentions of men, for the true and infallible
word of the liuing GOD, mainteining openly, that their
Church is aboue the word of GOD, and that it is of more
force and greater authoritie, for these are their owne wordes,
set out in their owne bookes. *A doctrina Romana ecclesia, &
Romani pontificis, sacra scriptura robur trahit, & auctoritatem:*

The

The holie scripture taketh strength, and authozitie of the doctrine of the Romain Church, and of the Bishoppe of Rome. Againe, in the same booke, he saith (I meane Syluester Priest, maister of the Popes palatice:) *Indulgentia auctoritate scriptura non innouere nobis: sed auctoritate Romana ecclesia, Romano- rum pontificum, quæ maior est:* Wardones are not knowen to vs by the authozitie of the Scriptures, but by the authozitie of the Romaine Church, and of the Bishoppes of Rome, whiche is greater, then the authozitie of the scriptures. These I saie boldly, can in no wise bee the true spouse of our sauour Iesu Christe, but the abhominable, and stinckynge harlotte of Antichriste. Thei haue alwaies in their mouthes, this sayng of sainte Augustine, *non crederem Euangelio, nisi me ecclesia catholica auctoritas commoveret.* I would not beleue the Gospell, excepte the authozitie of the Catholike Church moued me. These fewe words haue thei tossed to and fro, to presse out of them, that is not in them, and would seme to goe aboute, to proue the creature, aboue the creatour that made all thynges. But as S. Augustine saith, he beleued the Gospell, because of the Church, so likewise he hath said: *Ex ore veritatis ecclesiam agnosco participem veritatis:* By the mouth of the truthe, I knowe the church, that is partaker of the truthe. But whereas thei would seme to goe aboute, to proue by Augustines wordes, that the Church is aboue the worde of God, their folie here in is easily espied, if wee consider the cause, that moued Augustine so to speake. The Manichees, would needes goe about, to proue, and make men to beleue, that the Epistle of Fundamentus, was of as good authozitie, as the Epistles of Paule, Peter, James, or Ihon. And that their Manicheus was the Apostle of Christe.

Augustine answereth theim and saith, he can not bee so easily perswaded by the same reason, to receiue the Epistle of Manicheus, as the Epistles of Peter, and Paule. &c. He giueth a reason why, for because (saith he) in receiuyng of them, thei had the authozitie, testimonie, and commendation of the Catholike Church: but Fundamentus Epistle hath no authozitie, nor testimonie, but onely of the Manichees theim selues, which

Syluester priest, cont. Lutherum.

August. cont. Epistolâ fundament. cap. 5.

August. is psal. 57.

The cause that moued S. August. to say hee would not beleue the gospell without church.

A breefe confession, With a confutation

whiche were openly shutte out from the Church, whiche by no meanes can be in equall authoritie with the authoritie of the Church: So if we marke Augustines woordes well, we shall easily perceiue, that he maketh not the Church iudge of the scriptures, nor yet graunteth any authoritie to the church ouer the scriptures, but onely as witnesses, and testimonies, whiche bee the true canonically scriptures, from the Apocryphes, and counterfeyte scriptures, as this Epistle of the Marcionites.

Gerfon. lib.
de spiritali
vita. anima
lectione, 2.

And that this is the true meaning of saint Augustine, one of their owne doctours, and a Papist for his life, saith vpon these woordes of saint Augustine before recited, *Errare eos qui ijsdem Augustini verbis abutuntur ad probandum, quod Papa, vel concilium, vel ecclesia, possit immutare qua ab Evangelistis, & Apostolis sunt tradita*: That is to saie, they do erre, whiche vse the same woordes of saint Augustine, to proue, that the Pope, or Counsaile, or the church, maie alter or chaunge, what so euer haue been deliuered by the Euangelistes, and Apostles. For wee maie not gather here vpon, that the authoritie of the church, is greater then the authoritie of the scriptures, because that there bee many founde, whiche doe take the holy scriptures for authenticall, as moued by the authoritie of the Church. In deede so them, the Church seemeth better, then the holie scriptures: but thei bee farre other wise of them selues.

Iohn, 4.

Als Moyses should by the same reason, bee of greater authoritie then Christe, because that many beleued in Christe, moued by the authoritie of the scripture of Moyses, as Christ saith: If you would beleue Moyses, ye would beleue me also. We reade in Iohn thus: And of that citie, many of the Samaritans beleued in Christe, vpon the woorde of the woman, whiche bare witnesse and saied: For he tolde me all thynges that I haue doen. Accordyng vnto this argument, the authoritie of the synfull woman, was moze then of Christe, and so it was in deede at the firste, of moze reputation with the people of the citie, to whom Christe was yet vnknown. But of it self it was not so, nor after wardes, when thei hearing the doctrine of saluation of Christe hym self, thei saied vnto the woman

woman: Now we doe not beleue, because of thy woordes, for we haue heard & knowen, that this is verely the sauour of the woꝛde. Sainct Iohn shewed Chꝛiste vnto the people, yet he was not greater then Chꝛiste. In sainct Peter, we doe reade in this wise: Likewise, ye women also, bee subiecte vnto your husbands, that thei also whiche dooe not beleue the woꝛde, maie be wonne without the woꝛde, through the conuersation of the woman. &c. Ergo, whereas the vnfaithfull husbände is stirred vnto the faith of Chꝛiste, by the regarde of the conuersation of his wife, whiche he seeth is honeste, chaste, faithfull, and obediēte, whereas he coulde not bee moued by the preaching of the Gospell, maie we gather that the conuersation of the woman is better, or greater then the Gospell: In dede so it appeareth, but it is to hym whiche is still vnfaithfull, not vnto hym which doeth acknowledge the trueth of the Gospell, and the authoritie of God.

Iohn. 1.

1. Peter. 3.

The Churche had in tymes past, greate estimation of holly conuersation, whereby many were brought vnto the faith of Chꝛist, and the authoritie of the church did them good. But yet it was not of it selfe, better then the truth of the Gospell.

¶ The xxxij. Chapter.

¶ Of the office and authoritie of the Churche, and how it maie erre, and how it can not erre.



THE Churche we graunt (as part we touched befoze) hath thzee offices, touchyng the woꝛde of God. The first and for mooste of them is: that as a witnesse, she keepeth the holie bookes of the Canonically scripturres: But thereby it can not be proued, that it is lesfull for her to peruerter or alter any thyng in the saied holie bookes. As publique and priuate writings, are committed to Scriueners, or Notaries, to be laied vp, and kepte of them: And yet none will saie, he maie alter any thyng of those writings.

The true Church hath three offices as touching the woꝛde of God.

First office.

The seconde office is, to preache and publishe the woꝛdes committed

¶ 1.

committed

Second office.

A breefe Confession, with a confutation

Math. 28.

committed vnto it by God: but it maie publishe nothyng, but what is taught by the woꝛde to them deliuered: as a common crier, who although he publishe the decrees of Princes, and Magistrates, yet he is not aboue the decrees of Princes, and Magistrates: but his whole office is, faithfully to pronounce all thynges, as he hath receiued them of the Prince, adding nothyng to it, nor taking ought awaie.

Thirde office.

The thirde office is, sith that she is indued with the spirite of God, it must therefore discerne and trie the sincere and vncoꝛrupte bookes of holie scriptures, from the counterfete, and Apochripas. So, many can descerne the true and proper wytynges of Plato, and Aristotle: So we can descerne, God, from the deuill, and yet are we not to be compted equall with God: much lesse can we thinke that we doe excell hym. Now, we haue saied somewhat of the office of the Church, I will also declare the whole aucthoritie that she hath, by the woꝛde of GOD.

The aucthoritie of the true church, both consist in foure thynges.

Actes. 6.

Tim. 3.

Titus 1.

2

Hebre. 5.

Actes. 6.

1. Cor. 11.

Math. 23.

1. Cor. 2.

Math. 18.

The aucthoritie then of the true Church of our Saviour Christe, doeth moste chiefly consiste in foure thynges. First, this true and faithfull Church, hath aucthoritie to chosse, and ordeine ministers, as wee learne by the example of the Apostles, and of the Churches that bee spoken of in the booke of the Actes: but this must bee doen, accoꝛdyng to the rules, and canons of the Apostles: If they be blamelesse, the husbande of one wife, vigilante, sober, and apte to teache. &c.

Secondlie, it hath aucthoritie to teache, by the lawfull ministers, I meane, by these ministers that are lawfully chosen, with the laiyng on of handes, accoꝛdyng to the rule and Canons of the Apostles. And these ministers ought to teache, and let fooꝛthe none other thyng, then thei haue receiued of the Loꝛde, hauyng alwaies befoze their eyes, the laiyng of Christ our Saviour: *Docete eos obseruare quacunq; precepi vobis*: Teache them to keepe and obserue all thynges, what soener I commaunde you: And the same it is that we call, *Potestatem clauiculae*: The power of the keyes, which (as it hath been sufficientely declared befoze) consisteth, in preaching free remission of synnes vnto the faithfull and true repentaunte synners, and eternall

eternall condemnation vnto the vnfaithfull and vnrepentaunte. Whiche thyng, if it bee duely dooen, accordyng to the institution and ordinaunce of our Saviour Chyriste, taketh no lesse effecte, then if it were dooen in heauen. And vnder this doe we comprehend, the authoritie that the churche hath to excommunicate open synners, and to receiue them again, if thei shewe true tokens of repentaunce, and of amendemēt of life.

1. Cor. 5.
2. Cor. 2.

3

Thirde, the true and faithfull Churche hath authoritie to minister the sacramentes, by the ministers therunto lawfully appointed: so that it bee dooen, accordyng to the institution and ordinaunce of our saviour Iesu Chyriste, vsyng suche tymes and seasons, as thei shall thinke moſte expediente for the same.

4

Fourthly, and laste of all, it hath full authoritie and power to examine the doctrines, and to trie the spirites, whether thei bee of God, or not: as it is manifeste and plaine by these saynges: Lette twoo or thre Prophetes speake in the Churche, and let other iudge. Againe, Proue all thynges, and holde that whiche is good. Saincte Ihon salet: Dearly beloved, try the spirites, whether thei bee of God, or not. But this triall muste bee dooen, with the touchestone of Gods woorde, to hiche with the holie ghoste ought to be the chiefe president in all Synodes, and Counsailes.

1. Cor. 14.
1. Thess. 5.
1. Iohn. 4.
Acts. 15.

So saincte Augustine saiethe againſte Maximinus, these twoodes: Howe, neither ought I to alledge the Counsaile of Nice, nor thou the counsaile of Ariminum, to take aduantage thereby, for I am not bounde to the authoritie of the one, nor thou restrained to the determination of the other. *Sed scripturarum auctoritatibus, non quorumq; proprijs, sed utriusq; communibus, testibus res cum re, causa cum causa, ratio cum ratione concertet:* But by the authorities of the Scriptures (not peculiar witnesses vnto either of vs, but common, and indifferent vnto vs bothe) let one matter with an other, cause with cause, and reason contend with reason. Saincte Hierome therefore salet: *Omni studio legenda nobis sunt scriptura, & in lege domini medicandum die ac nocte. ut probati trapezite sciamus:* the scriptures are to be read of vs with all diligence, and to meditate day and night in the

August. contra
Maxim. lib.
3. cap. 14.

Hieron. in
Epist. ad Ephes.
lib. 3. cap. 5.

Di. g. laws

A breefe Confession, with a confutation

laue of the lord, that we maie become perfecte erchaungers; to knowe the false counterfete doctrine, fro the true doctrine of Chyiste. Sainct Origene also hath these woordes: *Sensus non sibi & enarrationes, sine scripturis testibus non fidem habet.* Our ingementes and expositions, without witnesse of the holie scriptures, haue no credite. Thus wee maie plainly see, that all our matters muste bee tried by the Canonickall bookes of the holie Scriptures.

Origen in E-
pisto. ad Rom.
lib. 10. cap. 16.

When the
Church can
not erre.

When the
Church
can and doth
erre.

The whole
vniuersall
Church doth
neuer fall a-
way from
God.

Markes of
the true
Church.

Why it is
called the
inuisible
Church.
Iohn. 10.

2. Tim. 2.

2. Cor. 5.
Eph. 2.

Eph. 5.
August. de

So farre forth doth the authoritie of the true Church extend, which as it can not erre, as long as she taketh gods word & the holy ghost for her guide: so as soon as she forsaketh Gods word, and the guiding of the holie ghost, she falleth into all kinde of errours, & at length doeth become the Synagogue of Satan, the Church of the malignaunt, & the stinking harlot of antichyriste. Howbeit, the whole vniuersall Church, doth neuer so fall awaie from the truthe of Goddes word, but that God doeth alwaies preferue vnto hym selfe a certaine number, whiche will neuer agree nor consente vnto vngodlinesse, and from whom the spirite of trueth is not taken awaie. And because that these bee vnknown of the world, as thei that lacke the outward tokens and signes of the true Church of Chyiste, whiche are the preaching of Gods word, and the ministration of the sacramentes and the vse of true discipline, accordyng to the institution and ordinaunces of the Lord, are commonly called the inuisible Church, not because that men are inuisible, whiche thyng can not be as long as they bee here conuerfaunt vpon the earth, but because that thei be only known and seen of God, who knoweth onely who be his, & who be not.

And this faithfull congregation, whether it hath the outward signes of the true Church of Chyist, or not, as long as it beareth aboute this body of synne, is subiect to many infirmities, but for Chyistes sake thei are not imputed, for when it is saide, that it is without spot or wrinkle, that is to be vnderstanded, by imputation through Iesus Chyist our sauour. And therefore it is called the glorious congregation. And I doe also beleue with saine Augustine, that this catholique Church, is

the Barne floze of the Lorde, and that in it, untill the daie of
Iudgement, Chaffe shalbe mixed still with the Wheate: ^{Cap. 43.} ^{file ad Petri.}
meanynge is this, that in the Church, both good and badde, true
beleuers and hypocrites, are contained together in the selow-
ship of the sacramentes, and that it shall be so vnto the wo-
rldes ende. Whiche thyng we doe learne by the parable of the good
seede, and of the Darnell, and of the Nette that is cast into the
Sea, and whiche doth drayne of all kynde of fishes vnto the
floze.

But we must in the meane while, beware that we do not,
because of the Chaffe, Darnell, and rotten fishes, seuer
and diuide our selues from the Church, as the wicked Ana-
baptistes doe, which for euery trifling matter do diuide them
selues from the Church, though the worde of God bee neuer
so finely nor sincerely preached, and the Sacramentes moste
rightly ministred, according to the institution and ordinance
of the Lorde.

Why do we not rather folowe the godly counsell of the ble-
sed Martyr of God, S. Cyprian, that he geueth vnto vs? Al-
though (saith he) Darnell & Tares, are seen to be in the church,
yet our faith and charitie ought not to be letted, that bicause
we do see Tares and Darnell to be in the Church, we shoulde
therfore forsake the Church: but rather we ought to endeuour
our selues that we may be good cozne, that when the good cozne
is gathered into the Barners of the Lorde, we maie receaue a
rewarde of our labour and worke. Also, in a great house there
be many vessels, not only of Golde and Siluer, but also traene
vessels, and earthen vessels, and some to honour, and some to
dishonour. Let vs geue diligence, and labour as muche as it li-
eth in vs, that we maie be a vessell of Golde or of Siluer.

And truly, this doctrine is moste necessarie to be marked,
and also to be folowed. For, as all the benefites that God doth
of his mere mercie and goodnesse; graunt vnto his Church,
doe pertaine vnto all, bicause the Communion and felowship
that is betwixt the members of Christs bodye: So without
this Communion and felowship of the saintes, there is no re-
mission or forgiveness of sinnes, but rigour and euerglasting

file ad Petri.
Cap. 43.

Math. 13.

we must not
diuide our
selues from
the Church,
because the
wicked are
among vs.
The opinions
of the Ana-
baptistes.

Cyprian de
simplicitate
pizlatoru.

Math. 3.

2. Tim. 2.

Communi-
on of
saintes.

A breefe Confession, With a confutation

condemnation. For, how coulde it be, that they shoulde enioy the priuiledge of the true members of Christ, that doe by a self will, deuide themselves from his body, as the Papistes doe now in these dayes: Shoulde not that braunche deserue to be dyed vp, and to be caste into the fire, that woulde wilfully deuide it selfe from the true vine?

John. 15.

The. xl. Chapter.

Our offences and synnes are forgiven vs, by faith, through Christe, and not by our wokes and merites.

The for-
giveness of
synnes.



Also my belæse is, that in this church, synnes are freely forgiven through faith in the mercie of God, obtained and purchased vnto vs, by the merites of the death, passion, & bloodsheddyng of our sauour Iesu Christ, without any of our owne deservynges or merites, or without any manner of satisfaction that we be able to make, though wee were able to liue as long as euer any man did liue vpon the earth. For if any amendes coulde haue bene made for synnes, or if any iustification coulde haue been gotten by the wokes of the lawe, Christ needed not to haue dyed. And therefore the lord saide right well: I am he, I am he that taketh awaie thy wickednesse, and that for mine owne sake, and thy synnes wil I remember no moze.

Galat. 3.

Esa. 43.

We haue we a promise that God will put awaie our wickednesse and synnes, not for our deservynges or merites, but for his owne sake: that is to say, of his free mercie and goodnes, as saith saint Paule: *Iustificamur gratis ex gratia ipsius*: Wee be iustified freely of his grace. Againe, we iudge that a man is iustified by faith, without the wokes of the lawe. And for this cause, his only begotten sonne our sauour, was by the angell, called Iesus, because that he shoulde saue his people from their synnes.

Rom. 3.

Math. 2.

If our good wokes, merites and deservynges, could saue vs from our synnes, why shoulde they not be called by that name? For, there is none other name vnder heauen geuen vnto vs, whereby

Acts. 4.

whereby we must or can be saued. Wherefoze, I doe thinke it moste conuenient and mete that we saie with Barnarde: *Miseritum meum, miserationes domini. Non sum ego inops meriti, quam diu ille non est inops miserationum. Si miserationes eius multe, multis ego sum in meritis. Hoc totum est hominis meritum, si totam spem suam ponat in domino*: That is to saie: By merite is the mercie of God. So long as god is not poore of mercy, so long cannot I be poore of merites. If his mercies be great, then am I greate in merites. This is the whole merite of man, if he put his whole assurance and trust in the Lorde. I maruelle much of the papistes and meritmongers, that are so bold to set by their owne righteousness and merites.

Barnarde super
canti. Ser. 61.

But befoze we seeme to speake any thyng to their objections, I thinke it best to declare in what signification this woꝝd to iustifie, ought to be taken. This woꝝd, *iustificare*, to iustifie, hath been of S. Paul, boꝝtowed of the common vse of the lawe: soꝝ in indgement, to iustifie a man, it is to asloyle or quite him of the crime that is laide to his charge, or that he is accused of, and to pronounce him righteous, iust, innocent, and guiltlesse.

whence this
woꝝd iusti-
ficare hath
been boꝝtowed,
and what it
signifieth.

After the same maner, when we saie that God doeth iustifie vs, our meanyng is, that God doeth asloyle and quite vs of all crimes, offences and trespasses, that can bee layde to our charge, or that we can be accused of, & that he doth pronounce vs iuste and righteous in his sight: that is to saie, that firste he doeth pardone and forgeue vs our synnes, he couereth them, and doeth in no wise impute them vnto vs, but imputeth vnto vs righteousness, not our owne, whiche is none at all, but the righteousness of his Sonne our Saviour, and so through his righteousness, doeth both saue vs, and make vs blessed, so doth the Apostle expounde this our iustification, sayng: As Dauid doth set sooth the blessednes of the man, vnto whom God imputeth righteousness without woꝝkes, where he saith: Blessed are those, whose iniquities are forgiven, and whose synnes are couered, Blessed is the man vnto whom the Lorde imputeth no synne.

Rom. 4.

Psal. 32.

As foꝝ the places of saint James, where he saith: *Vt as nos* our father Abraham iustified through woꝝkes, when he offered

James. 2.
Obiection.

221 *A breefe confession, with a confutation*

red Isaac his sonne vpon the aulter: And a little after: ye see then, how that of woorkes a man is iustified, and not of faith onely. It maketh little for their purpose, if it be well considered. We reade that Abraham beleued the Lorde, & it was accounted vnto hym for righteousnesse, whiche text is of Paule alledged after this sorte: If Abraham were iustified by woorkes, he hath wherein to reioyce or glorie, but not with God, for what saith the Scripture: Abraham beleued God, and it was imputed vnto hym for righteousnesse. Whereby the Apostle proueth strongly, that Abraham was iustified by faith. But this that sainte James doeth speake of, whiche is the offering of Isaac, was doen thirtie yeres after that the scriptures do pronounce Abraham iustified, or that his faith was accounted vnto hym for righteousnesse. Merely, sithe that thirtie yeres afoze that Isaac was bozne, Abrahams faith was imputed vnto hym for righteousnesse, it was impossible that he should be iustified by the offering of his sonne Isaac, whiche was, as I sayd befoze, thirtie yeres after. That that the Apostle goeth aboute here, is onely to shewe, that the faith which Abraham was iustified by, was no idle or deade faith, but suche a faith as made hym obedient vnto God, as it is plainely set forth to the Hebrewes.

Hebre. 11.

Wherefoze, if the circumstances bee considered, there is no repugnaunce or contrarietie in the doctrine of the Apostles at all. For, what contrarietie or repugnaunce could there bee in their doctrine, sithe that they were bothe led by one spirite: Wherefoze, we shall marke that the holie Apostle sainte Paule, in his Epistle to the Romaines, and to the Galathians, did dispute and reason against them which did attribute iustification to woorkes. But sainte James did write against them which did utterly contempne, and despise good woorkes.

Note this diligently.

And therefore, Paule sheweth the causes of our iustification: James sheweth the effects and fruites of the same. Paule declareth how we are iustified: James declareth how we are known to bee iustified. Paule excludeth woorkes, as not the cause of our iustification: James apponeth woorkes, as effectes proceeding of the same. Paule denieth that any good woorkes

keo

kes, can be in them that be not iustified: James affirmeth that they which be iustified, cā in no wise be without good woꝝkes.

But ye shall heare what S. Augustine saith, touching this matter: *Non sunt contraria duorum apostolorum sententia, Pauli, & Iacobi: cum dicit Paulus, iustificari hominē sine operibus: & Iacobus dicit, inanē esse fidē sine operibus. Quia Paulus loquitur de operibus, quae fidē praecedunt: Iacobus de iis, quae fidem sequuntur.* That is to say in english: The sayng of the two Apostles, Paul, & James, are not contrary, whereas Paul saith, a man is iustified without woꝝkes: and James saith, saith without woꝝkes, is in vaine. For, Paul speaketh of the woꝝkes that goe befoze saith: James speaketh of the woꝝkes that folloyme after saith.

Thomas of Aquine also saith: *Iacobus hic loquitur de operibus sequentibus fidem: quae dicuntur iustificare, non secundum quod iustificare dicitur iustitia infuso: sed secundum quod dicitur iustitie exercitatio, vel ostensio, vel consummatio. Res enim dicitur fieri, quando perficitur, vel innotescit: James in this place, speaketh of suche woꝝkes, as folloyme saith: whiche woꝝkes are said to iustifie, not as iustification is the procuring of righteousness: but in that it is an exercise, or a shewing, or a perfecting of righteousness. For we say a thyng is doen, when it is perfected, or known to be doen.*

So that wee maie easily see, that the offering bp of Isaac, is a testimonie of the faith and righteousness of Abraham, he could not be iustified by it, but rather it was thereby declared, that he was iustified already. So that this obedience of his to the worde of God, did onely manifest and shewe, that he was, when he beleued Goddes promises, made righteous befoze God, chzough the same faith and beleife. What was the meanyng of David, when he saith: What thou maiest be iustified in thy woꝝdes, and overcome, when thou arte indged: that is to saie, that thou maiest be declared iuste, and thy goodnes and truthe appeare, in performing thy promises, when man either curiously, or arrogantly would indge thy woꝝkes.

Wherefoze this worde, *iustificare*, to iustifie, is not taken of sainte Paule in that signification that saint James taketh it in: for, of Paule it is taken for to deliuer from synne, and for to

August. in lib. 83. questionū. questio. 76.

Thomas de Aquino, in Epist. Iacobi. cap. 5.

Rom. 4.

Gal. 3.

This worde, *iustificare*, is taken of S. Paule in one sense, and of S. James in another.

Al.

in

A breefe Confession, With a confutation

James. 2.

impute rightiustnesse: But James doeth take it, so: to declare and shewe one iust, and righteous. Saint Paule doeth speake of a liuely faithe, whiche can no more bee without good woordes, then the Sunne can bee without lighte, or fire without heate: But saint James doeth speake of an idell faithe, which maie bee in the reprobate, yea, in the deuill hymself, as the Apostle writeth in the same place. I might bying many places of Scripture, wherein the excellencie of faithe is highly sette forth, but one or twoo shall suffice, at this tyme.

Actes. 13.

In the actes, we haue these wordes out of S. Pauls sermon that he made to the Jewes at Antiochia, a citie of Pisidia: Be it knowen vnto you therefore, brethren, that through this man is preached vnto you, the forgiveness of sinnes. And that from all thynges, from whiche ye could not bee iustified, by the lawe of Moyses, by hym euery one that beleeueth, is iustified: These wordes are plaine, and neede no exposition at all, so: all wee see, that he taketh a waie altogether iustification, from the lawe of Moyses, and doeth attribute it vnto faithe in our Saviour Iesu Chyiste.

Rom. 3.

But to the Romanes, he maketh the matter more plaine: when he saith: Thei haue all synned, and are destitute, or boide of the glorie of God. But thei are iustified freely, by his grace, through the redemption, that is in Chyist Iesus, whom God hath set forth, to be a purchaser of mercie, through faith in his bloud. Marke here. First he saith, thei haue all synned, and that thei are deprived of the glorie of God, by whiche wordes he sheweth openly befoze our eyes, the miserable estate, that mankind was in. Secondlie he sheweth, how, and by what meanes, we are deliuered from it: I meane from that damnable estate, that we are in, by our own nature, and first birth, when he saith, thei are iustified freely by his grace. Now if we bee iustified freely, by the grace of God, where are our woordes, merites, or deseruinges become? For if any woordes, deseruinges, or merites, doe goe befoze our iustification, how can it bee saied, that wee are iustified freely, by the grace of God our heauenly father. Therefore, he saith in an other place: By grace are ye saved through faith, and that not of

Ephes. 2.

Ephes. 2.

your

your selves: it is the gifte of God, not of woorkes, leasse any man shoulde boast hym selfe. S. Ihon saith: Blessed are they that haue washed their robes (not in their own merites but) in the blood of the Lambe. Againe, I will giue the thirsty to drinke of the well of life (not for his deserts but) for nothing.

Reuel. 22.

Saine Ambrose an holy father saith. As there be no synnes so detestable that can kepe of the gifte of grace, so there can be no woorkes so excellent, that vnto them, by the indgement of retribution or recompence, the same shoulde be due, whiche is freely genen and graunted. For, the redemption of the blood of Christe shoulde ware vile, and the mercie of God, be saine to geue place to the prerogative of mens woorkes, if iustification, which is doen by wrought by grace, were due vnto the merites that go before, so that it shoulde not be the free gifte of the giner, but the rewarde or hire of the woorker.

Ambro. de
vocatione. Gen.
lib. 1. cap. 3.

What plainer woordes can there be spoken: therefore Iob saith: if a man will dispute with God, he is not able to answer hym one, for a thousande, and therefore he saide: *Non habeo omnia opera mea.* I wote in doubt and was afraide of all my woorkes. Although I were perfect, yet my soule shall not knowe it: if I woulde iustifie my selfe, myne owne mouth shall condemne me, and Elai saith: all our righteousnesses is like a menstrous cloth of a woman. Therefore, al our doctrine is grounded vpon the woordes of Christ: when ye haue doen all, say that ye be vnprofitable seruants, & therefore haue deserved nothing.

Iob. 32.

Elai. 64.

Luk. 17.

Saine Origene therefore saith: Say ye that ye be vnprofitable seruantes. For, notwithstanding we haue done all things that are commaunded, yet haue we done no good thing. For if our doynges were good in deebe, then were we not vnprofitable: But any good deede of ours is called god, not right, by, or duety, but by abuse of speache.

Origen in
Matth. tract. 82.

So Saine Augustine saith: if God woulde deale with vs according to that we haue deserved, he shoulde finde nothing, but that he might condemne. Againe he saith, what bee the merites of any men? For Christe that came, not with his due rewarde, but with his grace, that was not due, founde all men synners, being hymself onely free from synne, and a definerer

August. in
Psal. 94.

August. Epist.
52. ad Mace-
don.
Rom. 5.

Al. y.

of

A breefe Confession, with a confutation

August. in
Psal. 137.

Hieronim: in
Esai. cap. 64.

Origen ad
Rom. lib. 4.
cap. 4.

Origen ad
Rom. lib. 9.
cap. 10.

Barnard. super
cant. Scrm. 67.

Walden. cont.
Wichelsum.

Rom. 8.

Rom. 10.

of synners. And againe in a nother place he hath these wordes:
*Opera manuum mearum non commendo. Timeo enim, ne cum inspe-
ris, plura inuenias peccata, quam merita.* Lozde I commende not
the woorkes of my handes: For, I am afrayde, leaſt, when thou
ſhalt beholde them, thou ſhalt finde mo ſynnes, then good de-
feruities. So ſaith ſainct Hierome *Si conſideremus noſtra meri-
ta deſperandum eſt: Et ne beholde our owne merites, we muſt
be dzyne to deſperation.* Origen alſo affirmeth the ſame ſai-
yng: *Ego vix mihi perſuadeo, vllum opus eſſe poſſe, quod ex debito re-
munerationem depoſcat: I doe ſcarcely beleue, that there can be
any woork, that maie of due tie require rewarde.* Againe hee
ſaith: *Quia omnia concluſa ſunt ſub peccato, nunc non in meritis, ſed
in miſericordia dei ſalus humana conſiſtit.* For as much as all men
are ſhut vp, and cloaſed vnder ſinne, now the ſaluation of man
ſtandeth, not in mans merites, but in Gods mercie. Barnarde
ſaith: *Non eſt quo gratia intret: vbi iam meritum occupauit: What
is: There is no meanes for grace to enter, where merite doth
knepe place.* Valdenſis one of the Popes otone Doctours, ſaith theſe
wordes: *Quid dignum facimus, vt participes caeleſtibus fieri imman-
mur? Apoſtolo dicente, exiſtimo, quod non ſunt condigna paſſiones hu-
ius temporis ad futuram gloriam, quae exelabitur in nobis: Rapto igitur
ſaniorum Theologum, ſideliorem catholicam, et ſcripturis ſanctis
magis concordem, quam ſole muris transſimpliſcit abnegat.* What is to
ſaie: what woorthy thing doe weſt that we may be founde in the
felowſhip of the heauenly ſpirites: the Apoſtle ſaith, I indge
that the afflictions of this tyme are not woorthy of that glorie,
that ſhalbe reueiled in vs: Therefore I take hym to be the ſou-
der deuine, the faithfuller catholike, and more agreeable to the
holy ſcriptures, that vtterlie denieth all ſuch kinde of merite.

Theſe teſtimonies are plaine againſt all the meritmong-
ers of Rome, & Louane. Let vs take heede therefore, of their
daungerous and hereticall doctrine, leaſt, while we go aboute,
to ſtabliſhe our owne righteouſneſſe, beyng ignorant of the
righteouſneſſe of God, and haue not ſubmitted our ſelues to
the righteouſneſſe of God. And thereby ſhall heape to our ſel-
ues wraith in the daie of trouble. For Chyſte, ſaith ſainct
Paul.

Paul is the ende of the Lawe; for righteousnesse unto euery
one that beleueth:

The .xli. Chapter.



Yn these Papistes and Iusticiaries, wolte
saie still, that although we finde in holy scrip-
ture, that faith iustifieth, yet we fynde
not: *quod dicitur iustificari*, that faith onely
iustifieth, so that this woorde onely, or alone
hath been newely added by heretiques, why
they doe commonly call *Solus fides*.

These tooke felowes doe nothing but seeke a knotte in a
Rushe, as the proverbe is, for although we haue not expresse
this woorde; (*sola*) onely or alone, yet haue we many other woordes
that are equiuolent or equiuolent, that is, of the same im-
portance and force. For, when the holy ghost saith: that we
are iustified freely by the grace of God through the redempti-
on, whiche is in Christe Iesu, whom God hath set forth to be
a purchaser of mercie, through faith in his blood: doeth he not
exclude all manner of woordes, desertinges, or merites from our
iustification, attributing it onely vnto faith; whereby we doe
apprehende and take holde on the grace and mercie of God, so
largely sealed by vnto vs with the blood of that immaculat
lamb, our Saviour Iesu Christe: in the selfe same Chapter
he saith againe: we conclude that a man is iustified, by faith,
without the woordes of the lawe. Who doeth not see, that he
doeth here also put a waie all manner of thinges from our iusti-
fication, saith onely excepted.

But the Papistes in this point, are like vnto the Arians,
whiche because these woordes (*homo esset deus substantialis*) be not
founde in the Scriptures, will in no wise admitte nor allowe
them, although the thinges signified by them, are moste infal-
lible and certainly conteyned and set out in the booke of God.
And therefore the Apostle writing to Titus saith: Not by the
woordes of righteousness whiche we haue heere, but according to

and

3i. 14.

his

Objection.

Rom. 8.
Papistes
do call vs
Solus fides.

Answer.

This woorde,
(*gratis*) is of
as great force
as this woode.
(*sola*).
Rom. 3.

1. Peter. 1.
Rom. 3.

Papistes like
to Arian her-
etikes.

Thm. 2.

A breefe Confession, with a confutation

Ephe. 2.

his mercie: he saued vs, that wee being iustified by his grace should be made heires, accoꝝdyng to the hope of eternall life. Againe he saith: God hath saued vs, and called vs with an holy calling, not accoꝝdyng to our woꝝkes, but accoꝝdyng to his owne purpose & grace, which was geueñ vnto vs thꝛough Iesus Chyste, afoꝛe the woꝛlde was. Truly, whersoever this purpose of Gods, their woꝝkes, merites, and deseruinges, can take no place in the iustificatiō of saluatiō of man. Wherby we may gather, that by the free mercie and goodnes of God, apprehended and taken holde vpon by faith, we are deliuered fro euerlastyng damnation, and made felowhe heyes, with his sonne Iesus Chyste, our Saviour, whose righteousnes he doth impute vnto vs, making vs heires of his eternal & euerlasting kingdome of heauen. All these things (I say, and beleue) do we obtaine only by faith, without any merites goyng befoꝛe.

The purpose of god, doth exclude all merites from the iustificatiō of man.

Rom. 8.

Galat. 4.

Let vs see now, what the holy learned Fathers of the Church, so many hundred yeres ago, haue taught vs thereof. Saint Ambrose saith: *Iustificati sunt gratis, quia nihil operantes, neque vicem reddentes, sola fide iustificati sunt donati.* They are iustified freely becauſe woꝝkyng nothyng, noꝝ making any recompence, they are iustified thꝛough faith onely, by the gifte of God. Againe in the same place; these be his woꝛdes: *Sic ut cretum dicit a deo, ut, cessante lege, solam fidem gratia dei posceret ad salutem.* This was Gods determination, that the lawe being at an ende, the grace of God shoulde require faith onely vnto saluatiō. Againe: *Sola fides posita est ad salutem.* Onely faith is laide, or appointed vnto saluatiō. Theodoretus saith: *Non vltis operibus nostris, sed per solam fidem mystica bona consequuti sumus.*

Ambro. in Epist. ad Rom. cap. 4.

Eodem loco.

In Epist. ad Rom. cap. 9.

Theo. de curandis graecorum affeibus. lib. 7.

Basil de humilitate.

Nazianzenus. Origen in Epist. ad Rom. cap. 3. lib. 3.

Not by any woꝝkes of ours, but by only faith we haue gotten the mysticall good things. S. Basile saith: *Hac est nostra integra, & perfecta gloriatio in deo, quando propria iustitia nos inops agnoscimus: Sola autem fide in christum iustificari.* This is our full & perfect reioysing in God, when we acknowledge that we are voyde of any our owne righteousnesse, and are iustified by only faith in Chyste. Nazianzenus saith: *Credere solum est iusticia.* Only beleeuyng, is righteousnesse.

Origene also saith these woꝛdes: where notue is by the bon
tyng

Tryng: it is shewt out. Paule saith, that the iustification of onely faith is sufficient: So that a man onely beleuynge may be iustified, although he haue doen no good woorkes at all. Hesichius also saith: The grace of God is giuen onely of mercie, and fauour: *Et fide comprehenditur sola*: And is embraced and receiued by onely faith. Saint Chrysostome saith: *Illi discabant, qui sola fide iustitiam, execrabilis est: hic contra demonstrat, eum, qui sola fide iustitiam, benedictum esse*: They saide, who so staid hymselfe by onely faith, is accursed: Contrariwise, Saint Paul proueth, that who so staidt hymselfe, by onely faith, he is blessed. Hierome also hath these woordes, *ignorantes, (speaking of the Pharisees) quod sola fide iustificat deus, & se ex operibus legis, quam nunquam custodierunt iustos esse putantes*. They not knowing that God iustificeth onely by faith, and supposynge themselues to be iuste by the woorkes of the lawe, whiche they neuer obserued; they would not submit themselues vnto the remission of synnes, least they should seeme to haue been synners.

Saint Hilarie hath these woordes: in Mathewe, and bypon this text: *Ramistundur tibi peccata tua*: thy synnes are forgiven thee: and wyrteth on this maner: *Monet scribas, remissum ab homine peccatum: hominem enim tantum, in christo. Iesu conuocabatur, & remissum ab eo, quod lex laxare non poterat. Fides enim sola iustificat*: What is to saie: It moueth the Scribes, that synne was forgiven by man. For they did onely beholde man in Christe Iesu, and that to be forgiven of hym; whiche the lawe could not release. For faith onely doth iustifie: This is the heresie that we teache, according to the holy scriptures, and learned fathers of the catholique Church.

But they object againe, that good woorkes deserue: because it shalbe rewarded, so (saie they) S. Iohn saith: their woorkes shalbe after them: And Christe saith to his disciples, he that getteth a Cup of colde water to any of these little ones for my sake, shall not lose his rewarde: And Saint Paule saith: your woorkes shall not be in vaine in the Lorde: Christ saith againe: Reioyce and be glad, for your rewarde is great in heauen: and so the Hebrewes it is saide: God, is not vnrighteous that hee should forget the iust.

Hesychi in Lecturi. lib. 4.

Chrysost. in Epist. ad Galat. cap. 3.

Hieroni. in Epist. ad Rom. cap. 10.

Hylari. canon. nono, in Mat.

Obiection.

Reuel. 14. Matth. 10.

1. Cor. 13.

Matth. 5.

Hebre. 6.

A breefe confession, with a confutation

Sunswere.

¶ Wee graunt godd woordes haue their rewarde: But the same rewarde standeth in mercie & fauour; and not in duetie. Wherefore we saie: considering the weakenesse, and synfull corruption of our nature, there can be no woordes in vs so pure, and perfect, that we may therby of right, and of duetie deserue euerlastyng life. For God hath a kyngdome & an inheritance for chyldren: and not a rewarde for boinde seruauntes and slaues. Wherefore Gregorie Nanzianzene saith: if thou be a bound seruaunt or a slave, then feare the whip. If thou be a hirelyng then looke onely for thy rewarde: but ouer and besides this, if thou be a childe, then reuerence (God) as thy father. Doe well because it is good to obeye thy Father. Yea and although thou shalt haue nothing els, yet euen this shall be thy rewarde, that thou hast been obedient to thy father. Wherefore we must saie, (saith christ) when we haue doen whatsoeuer I commaunde you, saie ye, we are vnprofitable seruauntes.

Gregor. Nazi.
de sancto bap-
tismate.

Luk. 17.

Hylar. in psal.
31.

Hilarie, to this purpose hath these wordes: If we fast once (saith he) we thinke we haue satisfied. If out of the barnes of our houlsholde store, we giue somewhat to the poore, we be leue, we haue fulfilled the measure of righteousnesse. But the Prophete hopeeth all of God and trusteth of his mercie. Saint Basile also saith: He that trusteth not to his owne good deedes, nor hopeth to bee iustified by his woordes, hath the onely hope of his saluation, the mercies of God. Augustine therefore saied verie well: *Qui diligit aliud preter se: Minus diligit se: Deo, he the lesse loueth thee, that loueth any other thyng, hee looeth thee.*

Basile in psal.
31.

August. con-
fession. 10.

Good woordes
of the papistes.

¶ But befoze we declare, how good deedes are rewarded. Let vs see what good woordes these are, that the Papistes doe so muche talke of, shall bee rewarded, or that deserueth euerlastyng life. Firste, they teache vnto the people, that are igno-
raunte, to heare Masse euery daie deuontely, to lye prostrate befoze deade Images, to mumble out a number of prayers vnto Saintes, to goe on Pilgrimages, to builde vp Chauntries, and Churches, and to cause Trentalles of Masses, and Diriges, and other trumperie to be said for the deade. Item to giue largely of their substance, and goodes, to well pri-
ests,

kes, Monkes, Friers and Nunnes, to giue money, gold, silver and like, to make crosses, chalices, coapes, bestementes, and other like plaiery garments, to furnishe out the stinking Masses, to saie our Ladies Psalter, to praise vpon Beades, to vse, obserue, and kepe Iharisaicall saynges, with the Ipopishe idle holie daies, and solemayne feastes: and to receiue holie beade, holie water, holie palme, holie ashes, and holie fire, holie creame, holie candelles, and holie oile. &c. These are the good woorkes, and beste woorkes that they haue set forth to bee doon of all people, and who soeuer speaketh againste those woorkes, they are taken for enemies to GOD, and as rancke heretiques, but all those god woorkes of the papistes, are not required, nor yet commaunded of God, to bee doon: therefore, they dooe rather deserue the name of synne, and of detestable abomination before God, then of good woorkes.

Esa. 17

The true good woorkes, are voide of all superstition, they are alligat of bounde, neither to place, nor to the persones, nor to tyme, for they are as certayne frutes of our whole life, testifying of the goodnesse of our harte, and expressing the nature of our heauenly father: which, not onely of the faithfull, but of the very infidels are reckened, and taken for god woorkes, and minister occasion vnto them, to glorifie our father whiche is in heauen. The woorkes of faith, woorking through Charitie and loue, are good woorkes. For GOD doeth woorkes them in vs, and by vs, them doeth our sauour Christe set out, sayng: I was an hungred, and ye gaue me meate: I was thirstie, and ye gaue me drinke: I was naked, and ye clothed me: I was harbourlesse, and ye harboured me: I was sicke, and in prison, and ye visited me.

Good woorkes that god doeth require of vs.

1. Peter. 2.
Math. 5.

Galat. 5.

Math. 25.

The Apostle also, doeth sufficiently teache vs, what be the good woorkes that God doeth require of vs, but what should I alledge one or twoo verses, like all the whole Scriptures do euerywhere, exhort vs still vnto good woorkes: what those good woorkes are, St. Paul doeth declare, when he saith: We are the workmanship of god, created in Christ Iesu, vnto those good woorkes, that God hath prepared for vs to walke in. If a

Galat. 5.

Eph. 2.

that

that

A breefe Confession, with a confutation

that he hath prepared for vs to walke in: I would aunswere, that all those woordes that God doeth bidde and commaunde vs in his holie and sacred worde, are those good woordes, that he hath prepared for vs, for to walke in. And those, I saie, and beleue, ought onely to be called good woordes, and none other.

And therefore, these good woordes and deedes shall bee rewarded or crowned, because that GOD of his more mercie, hath bounde hym selfe thereto by his promises, where vnto doeth saint Augustine agree, sayng: *Fidelis dominus, qui se nobis debitorem fecit, non aliquid a nobis accipiendo, sed omnia nobis promittendo*: That is to saie: The Lord is faithfull, who hath made hym self a debter vnto vs, not by receauyng any thyng of vs, but by promisyng vnto vs all thynges. Againe he saith: *Non dicimus deo: Domine redde quod accepisti: sed redde quod promissisti*: We doe not saie to God (saith he) O Lord, giue thou that thou hast receaued (of me): but geue thou me that thou hast promised.

Here wee learne, how God is become debter vnto vs, and hath bounde hymself, to crowne or rewarde our good woordes, not by receiuyng any thyng of vs (for what haue we, that we haue not receined: and if we haue receiued, why doe we boast and glorie, as though wee had not receined: Againe: who gaue hym firste, and he shalbee recompensed:) But by his faithfull promises, whiche he hath made vnto his electe, and chosen people.

And againe sainte Augustine saith: *Da veniam Apostole, propria tua non noui, nisi mala: Da veniam Apostole, dicimus, quia tu docuisti: cum ergo deus coronat meritum tuum, nihil coronat nisi dona sua*: That is, pardon vs oh Apostle (saith he) I knowe nothing of thyne owne, but euill. Pardon vs, oh Apostle, wee saie so, because thou hast taught vs: Therefore, when he crowne thy merites, he crowne thy nothing but his owne giftes. And in another place he hath these wordes: *Coronaturus est in nobis, non merita nostra, sed dona sua*: God doeth crowne in vs, not our merites, but his giftes. Againe he saith: *Hoc solum dico, hoc rogo: hoc cupio, opera meritorum tuorum ne despicias: Opus tuum non uideam, non meum. Nam si merum uideris, damnas: Si tuum uideris, coronaberis*. Nam

why God
doth crowne
his giftes
in vs.
August in
Psal. 109.

August. in
Psal. 32.

1. Cor. 4.

Rom. 11.

August. in
quingentes
Hom. Ho. 14.

August in
psal. 92.
psal. 70.
August. in
Psal. 107.

Nam & quaecunque mihi sunt opera bona, abs te sunt: This onely I saie, this I praie, this I couet, despise not the woꝝkes of thine handes: Doe thine owne woꝝke in me, and not myne. For, if thou seeſte myne, thou doest condempne. If thou seeſte thine owne, thou crowneſte. For, all the good woꝝkes that I haue, thei are of thee. And therefore it was not without a cause, that Barnarde saied, that his merite, is the mercie of the Lord, which place we haue before alledged: Here we maie see that God doeth onely rewarde oꝝ crowne in vs, that which is his owne: so he doth condemne all that he findeth to be our owne.

Barnard. super
cant. Scrm. 61.

Therefore, I would that men, putting a ſide all wilfulnes, would once conſider with them ſelues, that the maiestie of God, hath neede of none of vs, noꝝ of any thyng we haue: but rather doeth giue vs all thynges aboundantly, to enioye them. What good woꝝke then can we doe, whereby we maie profite hym in any thyng, oꝝ doe hym any good? *Bonorum meorum non eges.* Thou haſte no neede of my gooddes (saieſh Dauid) what merite I praie you, can bee in that woꝝke, where of no profite commieth to God: Noꝝ rather, whereof the whole profite (if there bee any) doeth redounde vpon our ſelues: He that is righteous, and doeth good woꝝkes, he doeth it not for any commoditie that God ſhall haue thereby (for what commoditie can God haue by any thing that we can doe?) But for his owne commoditie, as he whiche is wicked, and doeth wickedly, hurteſh hym ſelf, and not God. He that hath the health of his body, and doeth by good diet, keepe and preſerue it, doeth he therefore deſerue any rewarde at the Diſpitions handes? I thinke not. For, he dooeth it not for the Diſpitions profite, but for his owne.

1. Tim. 6.

Phil. 16.

A ſimilitude.

After the ſame ſorte, he that by the giſte of God, hath obtained the health of his ſoule, and by his grace doeth the thynges that belong to the preſeruation of the ſame, ſhall we ſaie that he doeth deſerue any rewarde at Goddes handes, becauſe that he is made ſuche by his giſte, and doeth no wꝝ through his helpe, aide, and aſſiſtaunce, keepe the ſame grace, for his onely profite and commoditie, either by earneſt beliefe, oꝝ by vniſeined lone, oꝝ by aſſured hope, oꝝ by well doynge, and patience

lik. y.

in

A breefe Confession, with a confutation

in aduersitie and trouble.

A rewarde
neuer stirreth
vp the godly
to seeke for
righteous-
nesse,

Gods pro-
mises very
necessary to
vs all,

Who needeth with a rewarde, to bee stirred vp to drinke? When he is thirskie, or to eate, when he is hungerie? Neither neede men, if they hungred and thirsked for righteousness (as thei ought to doe) a rewarde to stirre them vp to it. A mother bleseth not to bee entised with rewarde, to giue sucke, to feede and care for her owne childe, that it perishe not. Wherefore, Goddes promises are necessarie to men, because by reason of synne, they haue wahren colde from a vehement affection and zeale towarde godly and holie woorkes. Wherefore God doeth crowne his giftes in vs, so all thinges remaine safe and sounde to the glorie God.

What the na-
ture of merite
is,

Rom. 8.

Rom. 3.

Phil. 2.
Eph. 2.
August. in
psal. 32.

Now, where all thynges ought to bee attributed vnto the grace of God, what is left for the merites of men? For, where grace is, there is no place lefte for merite, if we doe consider a right the nature, and propriety of merite (for the name of merite ought to be abolished) the nature of merite is, that there by a iuste proportion and equall consideration, ought to be betwene that which is giuen, and that which is taken: But betwene the good thynges which we looke for, and those thynges, which we either suffer or dooe, there is no proportion, or equalitie. For so saith S. Paul, the passions, and afflictions of this life, are not woorthie of the glorie to come, &c. Merite hath ioyned vnto it, debt, as Paul saith: Vnto him that woorketh, rewarde is rendered, accordyng to debte, and is not imputed accordyng to grace, which he saith, is eternall life.

Vnto the nature of merite there is required, that that which is geuen, pertaine vnto the giuer, and be not due vnto hym which receiueth it: but woorkes are not of our selues, for they are the gifte of God, which woorketh in vs. Augustine affirmyng this, saith: *Ab illo habemus quicquid illi offerimus, & ex illo fit quicquid boni sumus.* Whatsoeuer we offer to God, we haue it from hym, and whensoever we be good, it is made and doen of hym.

The imper-
fection of our
own woorkes,

But let our god woorkes be examined after the straightnes of Gods iudgement. Who is so ignorant of mans imperfection, that wyl not acknowledge, that we ought rather

to feare punishment, for the defaultes that be in them, then
 loke for any rewarde, or boast I can not tell of what merites:
 Is it for naught thinke ye, that the holy prophete doeth liken
 our righteousness to so filthy a thing, that any man will abhorre
 to loke on it? Wherefore saint Augustine saith: *Pe uniuersa*
in istis nostris, si remota misericordia inducatur: That is, wo bee to
 all our righteousness, if it be indged, meritis being taken away,
 or set aside. Barnarde also saith: what can al our righteousness
 be before God? shall it not accor dyng to the prophete, be coun-
 ted as a filthy bloudy cloute? And if it bee straightly indged,
 shall not all our righteousness be founde vnrighteous, and ha-
 uing lesse then it ought to haue? What shall then become of
 our synnes, if our righteousness, can not aunswere by it selfe?
 Therfore crying earnestly with the prophete, Enter not into
 indgment, O lord, with thy seruauit, for in thy sight no man
 liuyng shalbe iustified: let vs with all humilitie, haue our re-
 course vnto mercie, whiche alone is able to saue our soules.

Esa. 64.

August. lib. 9.
 confessions.

Barnard. in
 Serm. omniū
 sanctorū. 1.
 Esa. 64.

Psal. 143.

What maner of merite is this, whiche cannot abyde the
 censure of Gods indgement, nor be deliuered from condemna-
 tion, but through mercie onlie? Wherefore learne this, what
 soeuer is attributed to woorkes, that same is dooen by rea-
 son of faith which is annexed vnto them. Wherefore, as in a
 wall, we haue a consideration vnto the foundation, and in the
 fruites of trees, to the rootes: so whatsoever seemeth at the first
 sight to be ascribed to woorkes, is to be assigned to faith, as
 vnto the mother of al good woorkes. For whensoever the scrip-
 ture seemeth to attribute iustification either vnto hope, or vnto
 charitie, or vnto woorkes, those places are so to bee under-
 standen, that iustification is there taught, not by the causes,
 but by the effectes.

¶ Similitudes.

¶ Marke this
 well.

So saith Augustine vpon the Psalms: *Laudo super edifica-*
tionem operis: sed video fidei fundamentum. Laudo fructum boni ope-
ris: sed in fide agnosco radicem, ubi fides non erat: bonum opus non erat,
bonum opus enim intentio facit: intentionem fides dirigit: That is, I
 praise the building of good woorkes: but I see the foundation is
 of faith. I praise the fruit of good woorkes: but I acknowledge
 the roote in faith. Where faith is not, good woorkes are not:

August. in
 psal. 114.

¶ Ik. ii.

the

A breefe confession, with a confutation

the intencion maketh a good woꝛke: but yet faith directeth that intencion.

Luk. 12.

Let vs therfoꝛe, rather to confesse our finnes with the Publiane, then to gloꝛy and hoaste of our merites with the Pharisee. Suche are our merites, that the confession and acknowledging of our synnes, ought to bee preferred befoꝛe the numbering of them, to obtaine life. Foꝛ all our woꝛkes must be utterly excluded, and stande a parte, that (Grace) maie appeare free: the (Promise) simple: and that (Faith) maie stande alone.

A syllogisme.

Iohn. 15.

Foꝛ the lawe condemneth vs: woꝛdes doe not auaille vs: but faith in Chyriste onely iustificieth vs. Foꝛ a man may make this argument, which is inuincible: All that we can doe with god, is onely by Chyriste: our woꝛkes and merites be not Chyriste: Ergo, our woꝛkes and merites can doe nothing with God.

Matth. 9.

Iohn. 7.

August. in

Matth. 33.

Therfoꝛe sith it is so cleare, let vs acknowledge our sickenes, which is synne, let vs open it by repentaunce, and see by faith to Chyriste which is our onely phisicion and health of our soules, let vs all by faith only make our profite of hym, and not of our woꝛkes and merites. Foꝛ as Augustine (speaketh of the woman that was taken in aduoutrie, & brought to him, when her accusers were all gone) he saith, *Relicti sunt duo: misera, & misericordia*: There are two left (saith he) mercie, and miserie. And therfoꝛe God pardoned her in his Chyrist. Foꝛ Chyrist saith to her: Go, synne no moꝛe, as though Chyrist woulde saie (saith Augustine in the same place) *Deleui, quod commisisti: obserua, quod precipi: ut inuenias quod promisi*: That is, I haue taken awaie thy synnes, that thou hast committed: doe and obserue that I commaunde thee: that thou maiest finde that I haue promised thee.

Iohn. 1.

Objection.

Iohn. 29.

Therfoꝛe I beleue that Chyriste onely is the lambe of God that taketh awaie all our synnes.

Answer.

Here maie one obiect and saie, If God only foꝛgeueth synnes, what meaneth this, that we reade: Whose synnes soeuer ye foꝛgeue, they bee foꝛgeuen them: and whose synnes soeuer ye doe withholde, they shalbe withholden: is it not plaine, that not God onely, but the Apostles also doe foꝛgeue sinne: I answer. There bee three maner of powers to foꝛgeue synnes. The first is, the same which belongeth vnto God onely: foꝛ it

is proued by the prophetes wordes: I am he, I am he my selfe
whiche doe wipe awaye thy wickednes for myne owne sake.
The seconde is the ministers, when they declare gods grace to
the penitent, and that all their synnes are doen awaye only by
Christe: and contrariwise, to preache and pronounce maledic-
tion and wrath vpon the vnrepentaunt, therefore saint Hiero-
me saith:

The Bishops or Priestes, neither bindeth the innocent,
nor loseth the guiltie: but accor dyng to his office, wher he hath
heard the diuersitie of synnes (as in publique offences) he know-
eth who ought to bee bounde, who ought to bee loosed. Also
Peter Lombard saith: God hath giue to priestes, power to bind
& to loose: that is to say, to declare vnto men, that the penitents
bee either bounde, or loosed. Saint Augustine hath these wo-
des: Wee speake in your eares, but how knowe wee what is
wrought in your hartes? Howbeit, what soeuer is wrought
in you: it is wrought, not by vs, but by God. Hierome saith:
It is not the sentence or absolution of the Priest, but the life
of the penitente, that is accepted before God. So you see, how
the Church forgiveth synners: that is, it pronounceth mercie
vnto the repentaunt, and wrath vnto the reprobate, and vn-
godly: as wee haue sufficiently declared before, when wee in-
treated of the authoritie of the Church.

And as for their auricular confession, it is a mere deuise,
and a Popishe lawe, good for nothing, but to heape Goddes
wrathe and displeasure vpon all the doers thereof: for their
owne lawes condemne their doctrine whiche they teache,
that we can not be forgiven of our synnes, unless wee num-
ber them in a priestes eare, for these are the wordes in their
owne distinctions: *Sane dici potest, quod sua confessione oris, & ab-
solutioe pena exterioris, peccata delentur per contritionem, & humili-
tatem cordis.* That is, we may safely say, that without confes-
sion of the mouth, and absolution of the outward paine, syn-
nes bee forgiven by the contrition and humilitie of the harte.
Againe, Gratian saith: one of their owne champions: *Ante-
quam sacerdos ora nostra ostendamus, id est, peccata nostra confiteamur,
a lepro peccati mundamus.* Before we open our mouth, and

Three maner
of power to
forgive sinne.
Ela. 43.

2
Ezech. 18.
Luk. 5.

Hieroni. in
Math. cap. 16.

Senten. 4.
distin. 18.
nec ideo.

August. in
psal. 101.

Hieroni. in
Math. cap. 16.

Actes. 3.

Beatus Renan-
nus in argum-
libelli Tertul.
de penitentia.
Distin. 1. de
penitentia.
in Gloss. Petr.
Scen. 4. dist.
17. quid ergo.

De penit. dist.
1. quidam.

A breefe Confession, with a confutation

Chriſtoſt. in
pſal. 50. Hom.
2. & Hom. de
pœnit. & con-
feſſione.

to the Prieste: that is to ſaie, beſoꝛe we make confeſſion of our ſynnes, the leproſſe of our ſynne is made cleane. Sainct Chriſtoſtome ſaieth: *Non dico, vt confeſſearis conſerno tuo peccata tua: dico deo, qui curat ea:* I will thee not to confeſſe thy ſynnes vnto the Prieste, that is thy fellowe ſeruaunt: Confeſſe them vnto God, that maie heale them. Againe, Examine thy ſynnes in thy heart within thee: lette this iudgement bee without wiſſeſſe: let God onely ſee thee making thy confeſſion.

Matth. 6. 3

Coloſſ. 3.

The third is, when any man foꝛgiueth his bꝛoꝛther, which offendeth hym: as Chriſt ſaieth: If you doe foꝛgiue vnto men, your father ſhall foꝛgiue you yours. And ſainct Paule ſaieth: Foꝛgiue one and other, if any man haue a quarel to an other, euen as Chriſte foꝛgane you, euen ſo dooſe ye. But as concerning that foꝛgiuenesse of ſynnes, which is necessarie to our ſaluation, doeth depende onely vppon the grace, mercie, and loue of God, without any our merites oꝛ woꝛthineſſe. And that our ſynnes are clearely taken awaie by Chriſtes death and paſſion, and that he will caſt them into the bottome of the Sea: oꝛ els, remoue them as farre from hym, as the Eaſte is from the Weſte, and the North parte of the woꝛlde, from the South part of the ſame. We muſt beleue this without any doubtyng, oꝛ waueryng, tremblyng, oꝛ fearyng: moſt constantly, and assuredly.

Phil. 109.

The xly. Chapter.

It is no presumption, to be ſure and certaine of our Saluation.

Obiection.

Phil. 2.

Answer.

Certaintie
of our ſalua-
tion.



Are the Papiſtes raue, and ſaie: we are pꝛeſumpteous, ſo to affirme the certaintie of grace and ſaluation: foꝛ (ſaie they) Paule biddeth, and counſaileth vs, with feare and tremblyng to woꝛke our ſaluation. I anſwere. This feare riſeth in conſideration of our owne weakeneſſe and vniwoꝛthineſſe: not of any diſtruſte oꝛ doubte of Goddes mercie: But rather, the leſſe cauſe we finde, to truſt in our ſelues, the

more cause we haue to truste in God.

Now, concerning the assurance or certaintie of our saluation, the scriptures are full. Saint Paule saith: There is no damnation to them that be in Christ Iesu: the spirit of God beareth witnesse to our spirit, that we are the children of God. I knowe that neither death, nor life, nor Angells, nor powers, nor principalities, nor thynges present, nor thynges to come, nor height, nor depth, nor any creature els, shall be able to remoue me from that loue, that God beareth to ward me, in Christ Iesu our Lorde. Iob also saith: Although he kill me, yet will I put my trust in him: Not much standing, I will reioyce my waies before his sight. Againe, he shall bee my saluation. Againe, I am sure that my redeemer liueth, and he shall stande the last on the earth, whom I my selfe shall see, and my eyes shall beholde, and see God in my fleshe. Dauid also saith: In the Lord haue I trusted: I will neuer be confounded.

Rom. 8.

Iob. 13.

Iob. 19.

Psal. 70.

Tertulian saith: *Per certum esset, nos essetque deus, nisi per ipsum suum in corda nostra clamantem, Abba pater.* What we might bee certified, that we be the children of God, he hath lent the holy ghost into our hartes, crying, Abba, father. Sainte Cyprian hath these wordes: *Et in dubium, & fluctuasti Hoc est deum omnino non posse: Hoc est Christum credentium magis, etiam peccata incredulis qui offendere: Hoc est, in ecclesia confitendum, fidem in dono fidei non habere.* And doest thou stagger, and stande in doubt of thy saluation, that were as muche, as not to knowe God: That were as much, as with the sinne of vnbeliefe, to offend Christ the maister of beleuers: That were as muche, as beyng in the Church, in the house of faith, to haue no faith. Prosper saith: *Sacris diem indicis expectant, quibus in cruce domini gloriatus mundus crucifixus est, & ipsi mundo: Qui, unto whom the worlde is crucified, and are crucified vnto the worlde, waite for the daie of iudgemente without feare.* Sainte Augustine also saith, *Presume, non de operatione tua, sed de Christi gratia, gratia enim saluati estis, inquit Apostolus. Non hic arrogancia est, sed fides. Predicanda quae acceperis, non est superbia, sed deuotio.* Presume thou, not of thy owne woorking, but of the grace of Christ: for the Apo-

Tertul. cont. Martio. lib. 5.

Cypr. de moralit. Sermo. 43.

Prosper de promiss. & praedictio. dei. par. 1. cap. 16.

August. de verbis Domini. Serm. 28.

Alf. Alf.

A breefe Confession, with a confutation

August. in
10. tract. 22.

Basil. de humi-
litate.
Ambro. de
Iaco. & vita
beati.

Barn. in canti.
canticis. Ser. 61.

Cypr. de sim-
pli. pizlato.

He saith, We are saued by grace. Here therefore is not pre-
sumption, but faith. To proclaim that thou hast receiued,
it is no pride, it is deuotion. Again he saith; *Non mea presump-
tione, sed eius promissione in iudicium non venio*: It is not of my
presumption, but of his promise, that I shal not come into iud-
gement. Sainct Basil also saith: Paule boasteth, and presu-
merh of the contempte of his owne righteousness. Saincte
Ambrose plainly saith: I will not gloze, for that I am a iust
man: but for that I am redeemed, therefore will I gloze: Not
for that I am doctore of synne: But for that my synnes bee for-
giuen me: I will not gloze, for that I haue dooen good to any
man, no; for that any man hath dooen good vnto me: but for
that Chyist is my aduocate with the father, and for that Chy-
stes blood was shedde for me. To ende, sainct Barnarde saith:
What safe reste or suretie, can the weake soule finde, but in
the woundes of our saviour. As he is mightier to saue, so dwel
I there with safetie. &c. I haue committed a greate synne: my
conscience is troubled: yet shalt it not bee shamen dolone: be-
cause I will remember my Lordes woundes. For he was
wounded for our synnes. This is our presumptuous doctrine
that we teache, agreyng to the scriptures, and with the holie
and auncient fathers of the catholike Church.

But their whole Papisticall doctrine, of trusts in mens
woorkes and merites, teacheth directly to the goule of despera-
tion, and damnation: and therefore sainct Cyprian saith of
them verie well and truly: *Afferunt noctem pro die interitum,*
pro salute: desperationem, sub obreitu spei: perfidiam, sub preextu fidei:
Antichristum, sub vocabulo Christi: That is, they teache vs night
in steede of daie: destruction, in steede of health: desperation vnder
the colour of hope: Infidelitie vnder the pretence of faith:
Antichyriste, vnder the name of Chyist.

The. xliij. Chapter.

Of free will.



So touchyng fre will, whiche is so much extolled of the Pelagian Papistes, that theyll make vs to beleue, that we are able to deserue, and that we are of power and strength as of our selues, to fulfill & keepe the lawes of God, to beleue and repent, and so consequently, to obtaine life and saluation. I saie it is a most detestable heresie, and robbing of Chykses power, to whom all power is geuen; and also abolishing of his precious death, merites, and goodes, towarde vs, and a robbing of God, to geue to mans will, that is onely the gifte of God. As saint Iames saith, Every godd and pefecte gifte is from aboue, and cometh downe from the father of light, as it is manifest in all the whole Scriptures to be proued.

Marth. 13.

Iames. 1.

For if there were suche abilitie, power and strength in vs, and suche a libertie of wil as the papistes affirme: Why doeth not all men beleue the gospel, call vpon God, repent, praye, confesse their synnes, doe good woorkes, keepe the lawe, enter into life, receiue Chyist: keepe them selues from euill thoughtes, wordes, woorkes, synnes, sickenesse, troubles, aduersities, famine, thirst, pouertie, and such like: But the Scripture telleth vs another doctrine, as some places thereof. I will recite: As the Lord saith in Genes. 3. I will henceforth curse the earth no more, for mans sake. For, the imagination of mans heart is euill, euen from the berte yonth of hyn.

Gen. 3.

Againe, in Deuteronomie the 10. saith: Ye haue sen all that the Lord did befoze your eyes in the lande of Egypte, vnto Pharao and vnto all his seruantes. Whiche eyes haue sen these greates tokens and wonders. And yet vnto this daie, hath not the Lord geuen you a hearte, that vnderstandeth: eyes, that see: and eares that heare. What coulde Moyses saie more vntlesse he shoulde call vs blockes and stons: And in Ezechiell the Lord saith: A newe hearte, will I geue you, and a newe spirite will I put in you: as so that thoutie hearte, I will take it out of your bodie, and geue you a fleshely hearte. I will geue you my spirite among you, and cause you to walke in my commaundementes, to keepe my lawes, and to fulfill them.

Deut. 29.

Eze. 36. & 37.
Psal. 51.

11. y.

This

A breefe Confession, with a confutation.

- Iere. 32.** This place doeth teache vs sufficiently, that excepte our
 heartes be taken awaie from vs, and fleshely (that is to
 say) obedient heartes geuen vs, in stead of them, and a newe
 spirite put into vs (whiche should worke obedience towarde
 the Lordes commandementes) we are able to do nothing:
 we can in no wise keepe the lawes of God, nor yet fulfil them.
- Iere. 31.** Ieremie, also saith by the spirite of God: I will geue them one
 heart and one waie, that they maie feare me for euer: for the
 wealth of them, and of their children. I will put my feare in
 their heartes, that they shall not depart from me. In another
 place he saith: Conuert thou mee, and I shall be conuerted: for
 thou art the Lord my God. And againe he saith: O Lord, I
 knowe that the waie of man is not in his owne power: nei-
 ther is it in man to walke and to direct his steppes.
- Iere. 10.** Salomon
 also saith: The kynges hearte is in the hande of the Lord,
 as the riuers of waters: he turneth it whither soener it plea-
 seth him. David saith: Turne awaie my eyes from regarding
 vanitie, and quicken me in thy waie: Incline mine hearte vn-
 to thy testimonies, and not to conetousnes.
- Prou. 21.** Saint Iohn saith:
Plal. 119. A man can receaue nothing, excepte it be geuen from aboue:
 he speaketh not there doubtlesse of the common giftes of na-
 ture, but of the speciall giftes of the holy ghoste.
- Iohn. 6.** Vnto this the wordes of Christ agree when he saith:
 No man can come vnto me, excepte it be geuen him of my fa-
 ther. For this cause, when Peter had saide: Thou art Christe
 the sonne of the liuyng God: Christe made this aunswere vn-
 to hym againe: Blessed art thou Symon the sonne of Ionas: for
 flesh and blood hath not opened that vnto thee, but my fa-
 ther that is in heauen. And againe: Whosoever (saith he) doth
 heare and learne of the father, cometh to me, and they shall
 all be taught of God: This is the worke of God, that he beleue
 in hym whom he hath sent.
- Matth. 16.** Saint Paul strongly beareth downe the vaine pryde of
 our freewill men, where he writeth on this maner: The na-
 turall man, perceiueeth nothing of the spirite of God: Where-
 by he doeth vnderstande, that the naturall man, whiche is not
 reueiled in Christe, can not perceiue the thynges that be of
 the

The spirite of God. For why? thei are but foolishnes vnto him. And againe he saith: Suche truste haue we through Christe to Godwarde, not that we are sufficient of our selues, to thinke any thing, as it were of our selues, but our abtencelle commeth of God.

2. Cor. 3.

Now, if we be not able to thinke a good thought, excepte God doeth put it in vs: how much more vnable be we, either to will or to doe anye thing that good is, or acceptable in the sight of God: And in his Epistle to the Philippians he saith: It is god that worketh in you, both the will and the deede, euen of his good pleasure. And to the Romaines, he hath these wordes: So then, it is not in him that willet, nor in him that runneth, but in God that sheweth mercie. Wherefore we wyll omit many other textes. And beleue verily the wordes of christ, alowping and ratifying all these places of Scriptures before recited, when he saith: *Sine me nihil potestis facere*: Without me ye can doe nothing. All these Scriptures doe shewe our vnablenes, weakenes and imbecillitie, and that we bee the seruantes of synne, vntill and before we be regenerated and renewed by the holy ghoste, and made newe creatures.

Phil. 2.

Rom. 9.

What freedom then can we fully boast or bragge of? *Vbi spiritus domini* (saith saint Paule) *Ibi libertas*. Where the spirite of the Lorde is, there is libertie and freedom. Again, *Sicut filius liber auerit, uere liberi eritis*. That is to say, If the sonne therefore doe make you free, ye shal be free in deede. These sayings doe sufficiently declare, that as long as we are boide of the spirite of God, and are not set at libertie by the sonne, wee are naught else, but the bondslaves of Satan the deuyll, of synne, and of death. All this doeth teache vs, that of our selues, we be not able to thinke a good thought, as of our selues.

2. Cor. 3.

Iohn. 8.

what we are as long as we are without the spirite of god.

Wherefore, saint Augustine doeth define free will after this sort: *Liberum arbitrium est facultas rationis & voluntatis, quae bonum eligitur gratia ad assistente, malum vero ea desistente*. That is to say: free will is a vertue or power of the reason & will, where by the god is chosen, when the grace of God doeth assiste, and the euill when it is a waie or is withdrawen. The meaning is: that by free will, if wee haue the assistance and helpe of the

2. Cor. 3.
The definition of free will after August.

A breefe confession, with a confutation

1. Cor. 15.

Galat. 2.

Obedience.

Eccle. 15.

Gen. 1.

Ier. 1.

Wunspere.

what this
woorde Apo-
crypha is.

Canon is a
Greke word,
and signifieth
a rule to do
any thing by,
or to trye any
matter, or
moue the
spirites by,
to leade our
lyues by.

grace of God, wee are able to chouse that whiche is good: but if the grace of God be awaie, or be withowen, wee can doe no moze but embrace that whiche is euill, and hurtfull to our owne soules. Therefore, saide: Paule verie well to the Corinthians: By the grace of God, I am that I am: & his grace which is in mee, was not in vaine: but I laboured moze abundantly then thei al: yet not I, but the grace of God which is with me. And in another place he saith: thus I liue yet, not I now, but Christe liueth in mee. Alwaies we see, that all our ablenes, power, strength, frædome and wyl: cometh by the onely grace of God, by his woorkyng spirite, throughe Iesus Christe our sauour, and not of our owne selues.

Whereas they cavaile and saie: man hath free will, to doe good, and a power to receiue the grace of God, alledgyng the place of Ecclesiasticus for their purpose, where he saith: God made man from the beginning, and teste hym in the hande of his counsell, and gaue hym his commaundementes and preceptes, if thou wilt, thou shalt obserue the commaundements, and testifie thy good will. Befeore man, is life and death, good and euill, what him liketh shall be geuen him. He hath set fire and water befoze thee, reache out thy hande vnto which thou wilt.

They doe herelin shewe their ignozannee, if the matter bes waighed: for all men knowe this booke is not autenticall nor numbryed among the canonically Scriptures: therefore Saint Hierome saith, it is Apocrypha: That is to say, a thing that is hidden secrete or darke, whiche hath no certaine authour, or whiche is not autentike: that is asmucho to saie, as of authozitie, or bookes which were not receiued by a common consent, to be read and expounded publiely in the Church: neither yet serued to proue any pointe of christian religio, save in asmuch as they had the consent of other Scriptures canonically to confirme the same, or rather whereon thei were grounded.

But lette vs graunte that it is Canonically, what get thei by it? For it maketh nothyng for their purpose. For, befoze we declare, how it maketh nothyng for their matter, we must consider of man, what he was befoze he fell: what he was af-

ter

ter he fell: and what he is, when he is regenerated, and newe bozne againe of the spirite, by the will of God. If you marke this terte well, you shall easily perceiue, that he speaketh of man, as he was befoze his fall, in his firste estate of his creation, and being in his originall innocencie, and righteousness.

And that dooth sainte Augustine saie, whose wordes are these: Freewill befoze the fall, was an vpright freewill, befoze which, fire and water was laied of God: and the first man did reache his hande to whiche he would, he did choose fire, and so: soke water. Soe the righteous iudge, the same, which man beyng free did choose, he did receiue: he would haue euill, and the same did followe hym. Againe, he saith: I saie that freewill was in that man, whiche was created firste: For, he was so made, that nothing could withstande his will if he would haue kepte Goddes commaundementes: but after that he had synned throught freewill, he did caste vs all, that come of his stocke, into necessitie. Againe, he hath these wordes: The fault whiche followed the synne, and whiche is the punishment, hath tourned libertie into necessitie. Againe, Pan, blyng freewill not well, did bothe lose it, and hym selfe. And in an other place, he hath these wordes: *Verum est: magnas arbitrii liberi vires homo cum conderetur accepit: sed peccando amisit.* It is true (saith he) that man when he was made, did receiue grate strength of freewill, but he losse it in synnyng. These authorities of sainte Augustine doe sufficiently declare, howe the place that thei alledged out of Ecclesiasticus, ought to bee vnderstanded; for there doubtlesse, the wiseman speaketh of man, as he was firste created, in the estate of innocencie, & not as he was with his posteritie after his fall, whereby as Augustine saith: All men haue losse their naturall possibilitie, and ablenesse, and their naturall, or originall innocencie. And so oughte all the doctors to be vnderstanded; when soeuer thei speake of freewill in man, soe thei speake of that freewill, that was in Ada befoze his fall. And therfoze saint Augustine, when he saith *Ad Valentinu: Si quis est liberum arbitrium vniuersum indicat deum.* If there bee no freewill, howe shall God iudge the world: We meane th there, that God shall iudge vs all by his iustice.

Iohn. 3.

August. de
canticis nono.
cap. 8.

Contr. fortu.
disput. 11.

Lib. de perfecti.
iusticia.

In encheridiō
ad Laur. ca. 30.

August. de
verbis apost.
Serm. 2.

Alike for mo.
authorities
in my booke
called the
pooze mans
Garden for
this matter.

De eod. dogm.
cap. 32.

Enchirid. ad
Laur. ca. 30.

The fathers
speake of
mans free
will befoze
the fall, when
soeuer they
speake of
freewill in man.
August. ad
Valen. Epi. 46.

in. Valen. Epi. 46.

A breefe Confession, with a confutation

in that free will that we had in Adam, befoze his fall (whiche some men in his tyme, did utterly deny any free will to bee in Adam at all) vpon occasion whereof, he saied these wordes, to staie the contentions that then was. For in another place, he openeth his full mynde and iudgemente, sayng: *Cum autem de libera voluntate recte faciendi loquimur, de illa scilicet in qua homo factus est loquimur*: What is: When wee speake of free will, of doying well, we speake, and meane, of that free will, in whiche man was (first) made (before his fall.) And hereto saint Hierome agreeth, wrytyng vppon Ieremie, when he saiethe these wordes:

August. lib. 2.
cap. 18. de li-
bero arbitrio,
& in lib. 1.
Retract.

Hieroni. in
Iere. cap. 23.

And therefore, the heretiques bee wonte to promise felicitie, and to open vnto synners the kingdome of heauen, sayng: Thou maiest followe the maiestie of GOD, and bee without synne, sithe that thou hast receaued the power and strengthe of free will, and the vnderstandyng of the lawe, whereby thou art able to obtaine what soeuer thou wilt. And so the saich heretiques doe deceiue the pooze, simple, and ignorant persons, and specially women, whiche beyng laden with sinnes, are ledde to and fro with euery winde of doctrine, deceiuyng by their flatterie, all them that giue eares vnto them. Here we see that saint Hierome doth call them all heretiques, that saie, that men be able by their free will, to doe as the good and euill.

Obiection.

They do further object, and saie: that if man hath not that power of his owne strengthe, to kepe the whole lawe, and performe it, why then are we commaunded to kepe it vpon paine of dampnation, and if soz not keepyng, wee shalbee punished, then are wee punished wrongfully, and God shall seeme to be vnrighteous, to giue vs a lawe, and to require performance of vs of the same, when it is not in our powers, and freedome to obserue it as he commaundeth. And againe, what neede so many exhortations, to turne to hym, to beleue hym, to heare, to repente, to amende our liues, &c. if we haue not a wyll and power of our selues, to doe al this? And againe, God saneth no man againste his will. As to the firste, in that God giueth his lawe vnto vs to bee obserued, and requirerth of vs due fulfillyng

Answer.

lyng

lyng of the same, and so2 not doyng of it, he will punishē vs: he is in all this, a iuste and righteous G^oD. And in that we can not fulfill the lawe, as it requireth, the fault, no2 hardnesse of it to be kepte, is not of G^oD; no2 yet of the law it selfe: so2 the lawe of it selfe, is easie, and so are all the commaundementes of G^oD, and if any difficultie, or hardnesse bee in them: it cometh not of the nature, and propercie of the commaundementes of G^oD given vnto vs: but of the corruption of our owne nature. Wherefore saint Paule setteth foo2 the this in plaine wo2des, sayng: What saueuer the lawe coulde not fulfill, in as muche as it was weake because of the fleshe, that same did G^oD performe, sendyng his sonne in the similitude of synfull fleshe, and by synne dampned synne.

Rom. 8.

Two thynges are to be learned in Sainte Paules wo2des. Firste, that it cometh not of the lawe, that men are not able to fulfill it, but of the ynbecillitie and weakenesse of the fleshe. Secondly, we doe learne, that G^oD doeth by his sonne Iesu Chryste, supplie the same that by reason of the weake nesse of our fleshe, wee bee not able to fulfill. G^oD therefore is not vnrighteous, to aske the performance of his commaundementes at our handes (although we can not satisfie it accordyngly) So moze, then if I were bounde, to paie one a thousande poundes, whiche I owe hym: though the same man did demaunde this of me, and I were not able to satisfie hym, or paie hym, should he dooe vniustly to aske me his thousande poundes: I trowe no man will so saie. When the kyng did aske of his seruaunt, the tenne thousande talentes, that he did owe vnto hym, did he vniustly, or wrongfully: No certainly.

Two thynges to be learned in s. Paules sayinges.

A similitude.

Math. 18.

So then, all the whole lawe of G^oD, is nothyng els but a commaundement, whereby we are commaunded and bidden, to paie that vnto G^oD, that we owe vnto hym. For man is bounde of duetie to lone G^oD, with all his hearte, with all his soule, and with all his strength: and his neighbour as his owne selfe. Wherefore saint Paule saieth: Whethzen, wee are debtours, but not vnto the fleshe. Shall we saie then that G^oD is vnrighteous, or that he doeth vniustly, askyng that thyng of vs, that we doe owe vnto hym of bounde duetie: but rather

Deut. 6.

Rom. 8.

Rom. 8.

he

A breefe Confession, with a confutation

he doeth most iustly, goodly, and righteously, to demaunde such thynges of vs.

The lawe
hath no ends
then one.
Galat. 3.

But these freewill papistes, are so ignozaunt, that they vnderstande not to what ende the commandementes were geuen. For they thinke, that they were geuen, to no other vse but to be perfozmed. Sainct Paule saith: the lawe was geuen bicause of transgression, to the intente that thei that would not for feare of God, and loue of heauenty thynges, refraine fro doing of euil, should at the leaste, for feare of the punishment of the lawe, be dyuen to keepe a good order, and to liue quietly among them selues, els thei would haue killed one an other and no man should haue kept his owne, but all thynges should haue gone to hauocke.

2 Secondlie, to declare vnto men his righteousnesse, holinesse, and bountefulnesse. For, in this that God doeth commaunde vs nothyng in his Lawe, but that whiche is iuste and good, he declareth thereby, that he hym self is righteous, holie, and good.

3 Thirdlie, lest men should seeke, and goe about to excuse them selues by ignozaunce, befoze the Iudgementsse of God, sayng: that thei knewe not his will and pleasure, therefore did he set forth his lawe and commandementes, for to declare vnto men, what he will haue them to doe, and what he will haue them to leaue vndo.

4 Fourthlie, God did sette forth his lawe, that by it man should be brought into the knowledge of his owne self: that is to saie, that it might be a looyng glasse, or mirrour, wherein man should beholde his owne weakenesse, imbecillitie, and vnablenesse to fulfill and perfoyme the thynges that God doeth require of him, that so he maie haue an occasion to humble and submit hym self. For, if it were not for the lawe, that doeth discouer, open, and shewe, yea, and set befoze our eyes, our owne filthinesse and abhominacion, wee would neuer acknowledge our selues to be synners, nor yet thinke, that wee haue neede of the grace, and merite of God. God therefore, lest men should swell againste hym, doeth demaunde, and aske the same of them, that thei owe vnto hym.

Fifthly,

Fiftly, it was giuen, that it might serue vs for a Schole-
maister, for to bring vs vnto Christe, who is the ende, or per-
forming of the lawe, for to iustifie all men that doe beleuee.
For, when we haue once learned, by the doctrine of the lawe,
that of our selues, wee bee not able to escape the dampnation
that we doe deserue, by the breaking of the commandemen-
tes of God, then are we faine to put a waie all vaine confidence
and trust that we had in our owne strength, and in our owne
merites, and so to flie vnto Christe, who was made accursed
for vs: that is, was punished, and laine moste opprobriouslie
for our sakes, that we might be deliuered from the curse of the
lawe, and so receiue the blessing of Abraham, and the promise
of the spirite through faith.

Galat. 3.

Rom. 10.

Galat. 3.

Epist. 200. ad
Africanu.

August. de
correctione &
gratia, cap. 3.

Epist. 157. ad
Optatu.

August. in
psal. 118.

Therefore saint Augustine saith: *Vtilitas legis est, ut hominem de sua infirmitate conuincat, & gratia medicinam, qua in Christo est implorare compellat.* What is to say: This is the profite of the lawe, that it maie make man to knowe his infirmitie, or conuince hym of his weakenesse, and so compell hym so seeke for the salue, and medicine of grace whiche is in Christe. And againe, in an other place he saith: *O homo, in praeceptione agnosce, quid debeat agere: in correctione, cognosce, tuo vitio non habere, in oratione cognosce unde accipias, quod vis habere.* What is to say, O man, knowe in the commandementes, what thou oughtest so doe in rebuking, knowe that through thy owne fault, thou hast it not, and in prayer knowe whence thou muste receiue that thing, that thou wilt haue. Again, *Danda itaque fuerat lex, qua manifestus sibi ipsum ostenderet hominem: ne superbus animus humanus a seipso se posse esse iustum putaret.* Therefore was the lawe giuen, whiche should moze manifestlie, shewe man in hym self, that he should bee punte by, or high mynded, that he should thinke hym self, as of hym self, that he can, or maie bee righteous: or iust. And againe he hath these wordes: The lawe was giuen for this purpose, that it should make thee, of a high mynded person, lowlie and humble: and that it should shewe vnto thee, that thou hast not of thyne owne strengthe vnto righteousness: that so being poore, bare, and naked, thou shouldest flie vnto grace, and then turning hym self vnto God, he

pm. y.

saith

A breefe Confession, with a confutation

saieth: So doe I lozde: so doe, I mercifull lozde, commande that thyng, that thyng that can not bee fulfilled but through thy grace, that when men shall not bee able to fulfill it by their owne strengthe, all mouthes maie bee stopped, and no man should seeme vnto hymselfe to be high: Let all men be li-
fle ones, humble, and lowlie: Lette all the woꝝde bee subiect vnto God. Many other places might I byyng out of this Au-
gustine the golden doctour, but these shall now suffice.

Comman-
dements and
exhortations
proue not
the libertie
of xpi.

As foꝝ exhortations, to tourne vnto the Loꝝde, to heare,
to repent, and beleue, as it is required in the woꝝde of God,
argue not a libertie, oꝝ pꝛoue thereby, that we haue strength
of our selues to dooe all these thynges, oꝝ that when grace is
offered, we haue power to receiue it of our owne strengthe:
foꝝ, rather wee are taught thereby, to acknowledge our infir-
mities and vnablenesse, and not that wee are able, oꝝ can do it,
as sone as it is commaunded and spoken: except God dooeth
woꝝke inwardly with his holie spirite in our hartes, whiche
thyng saint Paule declareth, when he exhorteth the faithfull
to abide and perseuer in the grace of God. But Paule in ano-
ther place, sheweth from whence, that vertue of constancie
and perseuerance doeth come: Finallie my bꝛethꝛen (saith
he) be strong in the Loꝝde. Againe, Foꝝ this cause doe I bowe
my knees, vnto the father of our Loꝝde Iesu Chꝛisse, that he
would graunte you, accoꝝdyng to the riches of his glorie, that
ye maie bee strengthened with might, by the spirite in the in-
ner man, that Chꝛiss maie dwell in your hartes by faith. A-
gaine he saith: Greene not the holie spirite of God, by whom
ye are sealed vnto redemption. But that thyng that he requi-
reth there, he desireth God to graunte it to the Thessalonians,
sayng: Wherefoꝝe, we pꝛaise alwaies foꝝ you, that our God
make you worthy of your calling, and fulfill all good purpo-
ses of his goodnesse, and the woꝝke of faith with power, that
the name of our Loꝝde Iesus Chꝛisse maie bee glorified in
you, and ye in him, through the grace of our lozde Iesu Chꝛiss.
Againe, I planted, and Apollo hath watered: but it is the lozde
that giueth the increase. Foꝝ in the Loꝝde we liue, and moue,
and haue our being. As we maie easily see, in that Chꝛisse is

Actes. 15.

Ephes. 6.

Ephes. 4.

2. Thess. 1.

3. Cor. 3.

Actes. 17.

inde

saie vnto the man that was sicke of the pallsie : Arise, take vp thy bedde, and go home. It did not folowe, that he had strength to arise, excepte Christe our Sauour had giuen it hym : but when Christe did saie vnto hym, arise : he did straight with it giue hym strength to arise.

Math. 9.

Euen so, when God dooeth by his Preachers, speake vnto them whom he hath chosen alreadie, and doeth bidde and exhorteth them to arise out of the bedde of synne, straight therewith, he giueth them strength to doe it. Saincte Augustine agreying herewith, saith: *Iubet ergo deus continentiam, & dat continentiam: Iubet per legem, dat per gratiam: Iubet per litteram, dat per spiritum*: God doeth commaunde continencie, and he doeth giue continencie: he commaundeth it by the law, he doth giue it by grace: he commaundeth it by the letter, he doeth giue it by the spirite. And therefore he saith moste excellently in his booke of confessions: *Continentiam iubet, da quod iubet, & iube quod vis*: Thou commaundest continencie, giue that thou commaundest, and commaunde what thou wilt. Againe, *Lex data est ut gratia quaeretur: gratia data est ut lex impleatur*: The lawe is giuen, that grace should be sought: grace is giuen, that the lawe should bee fulfilled. Againe: *Quod bene vivimus, quod recte intelligimus, deo debemus: nostrum nihil est nisi peccatum quod habemus*: That we liue well, that we vnderstande a right, wee haue it of God: of our selues wee haue nothing, but onely synne, that is within vs. Againe, saint Hierome saith: *Non dixit, dedi eis liberi arbitrij potestatem, ut ipsi se suo labore saluarent: sed ego custodiam eos, ego seruam*: Christe saied not, I haue giuen to them the power of free will, that thei by their owne labour, should bee saued: but I haue kepte them, I haue reserued them.

August. in solutionibus quest. Hylarij. quest. 1. & in Epist. 89.

Libro. 10. confession. ca. 39. August. de spiritu & littera ad Marcel. cap. 19.

August. de verbis apost. Serm. 10.

Hieron. super verba christi. Quos dedi tibi mihi.

These testimonies both of Scriptures and Fathers, doe sufficiently declare, that whatsoeuer God doeth require of vs, the same he must worke in vs, by his holyspirite. For, of our selues we are able to doe no maner of thyng that good is. Wherefore saith Saincte Augustine: *Homo sibi sufficit ad peccandum, ut iustificetur non sibi sufficit, nisi ab illo iustificetur qui solus est iustus*: Man is able or sufficient of hym selfe to synne: that hee shoulde be iustified, he is not able or sufficient of hymselfe, ex-

August. in psal. 92.

pm. ii. cepte

A breefe Confession, with a confutation

In eodem psal.

cepte he should be iustified by hym, whiche onely is iust. Again in the same place hee saith. *I doneus est homo ad vulnerandum, sed nunquam idoneus est ad sanandum se, quando vult egrotat, nō quando vult surgit: Hōan is apte and mæte to wounde hymselfe, but he is not apte and mæte to heale hym self: when he will he is sicke, not when he will, he doeth rise.*

How this is to be vnder-
standed, that
god saith no
man against
his will.
John. 6.

Phil. 2.

August in
enchi. ad Lau.

August. de
bono perseu.
cap. 13.

In cap. 6.

And where as they saie, God will saue none againste his will, it is true, in deede. For thei are made willing by hym be- fore, whom he will and doeth saue, and whom he made wil- ling, them both he also helpe, aide, and assist, that they may do the thyng that he hath made them willing to doe, wherefore Christe said, No man commeth vnto mee, excepte my father doeth drawe hym. And againe, it is God that worketh in vs both the will, and also the deede, according to his good pleasure.

Saint Augustine saith, agreeing herewith. No man (saith he) can beleue, hope, or loue, vnlesse he will, but euen the selfe same will to beleue, hope and loue, cometh not but from God. Againe, *Nos volumus: sed deus in nobis operatur velle. Nos operamur: sed deus in nobis operatur & operari pro bona sua voluntate. Hoc nobis expedit & credere, & dicere. Hoc est pium: hoc est verum: ut sit humilis, & submissa confessio, & desur totum deo. Tutores vinimus, si totū deo damus: nō aut nos illi ex parte, & nobis ex parte committimus: We will: but it is God ꝑ worketh in vs to will. We worke: but it is God that worketh in vs to worke, according to his good pleasure. This is behouefull for vs both to beleue, & to speake: This is a godly, this is a true doctrine, that our confession maie be humble and lowly, and that God may haue the whole. We liue in more safetie, if we giue all vnto God, rather then if we commit our selues partely to our selues, and partely to hym.*

Grego. in Ezec.
Hom. 9.

Barnard Parni.
Serm. 39.

Saint Gregorie saith: *Ipsē aspirando nos preuenis ut velimus: qui adiuvando subsequitur ne inamiter velimus. He doeth preuent vs with his grace, that we may be willing: and with his heal- ping hande he doeth followe vs, lesse we should will in vaine. Saint Barnarde saith: Neque enim aut inchoare bonum, donec a misericordia preueniamur: aut agere bonum donec adiuvemur a gra- tia: aut cōsummare in bono possumus donec gloria repleamur. Neither can we beginne (saith he) any god, untill we be preuented by mercie.*

mercie, or els to doe any good, vntill we be holpen by grace, or els that we can ende in godnesse, vntill we bee fulfilled or replenished by glorie. Wherefoze doeth Saint Augustine call it: *Gratia praueniens, pꝛeuentꝑng grace.*

Thus we maie see, that God saueth no man, that is vnwilling to be saued, or that doeth withstande and resiste alwaies his blessed wyll and pleasure: But befoze thae he saueth anye man, he maketh that same man, by his grace, to consent and agree vnto his blessed will and pleasure: yea, he doeth reache foꝛ the his hande vnto hym, foꝛ to plucke hym vp.

Wherefoze, saith Fulgentius, We see of whom wee haue this good will, that we must byꝑng vnto God, euen of hymself, and not of vs. Foꝛ, it is he and none other, that doeth woꝛke it in vs, by his holy spirite. Euerie good woꝛke then, which was doe woꝛke in God, the same doeth God woꝛke in vs. Foꝛ, all thinges are of hym, thꝛough hym, and in hym: bothe our good woꝛke, and our good will then be both of hym. *Hec Fulgentius.*

Note here, that wee saie not, that man was bereft of his vnderstandyng, his will was not taken from hym, and cleane chaunged into a stone or a blocke, yet those giftes were so abtored and diminished in hym after his fall, that they were not so excellent, or able to doe so muche as they were befoze his fall, foꝛ his knowledge was darkened, and his will was made bounde, whereas befoze it was free: foꝛ now it serueth synne, not vntwillingly, but willingly: foꝛ it is called will, & not wyll. Wherefoze as touchyng wickednesse or synne, man is not compelled either of God, or the deuill, but of his owne motion doth euill, and in this behalfe hath free will to doe mischef. But as touchyng heauenly thinges, goodnes and vertue, what power it hath, we haue saide already. Foꝛ Saint Augustine saith: *Libero arbitrio male utens homo, & se perdidit, & arbitrium: Nam misulꝑng his free will, losse hym selfe, and his will. Againe he saith: Librum arbitrium captiuatum, non nisi ad peccatum valet.* From will once made thꝛall, anailleth now to nothing but to sinne. Wherefoze he crieth out as it were, sayng: O, *maimum liberum arbitrium, suadetur.* Deuill is free will, with out God.

Now laste of all, wee muste consider, whether thei whiche are

Fulgentius.

A catenat.

As concerning earthy and corporeall thinges, man hath freewill. Maxentius in 1. lib. de fide.

August. in enchir. cap. 30.
Ad Bonif. lib. 3. cap. 8.
De verbis apost. Serm. 11.

The strength of men reges.

A breefe confession, with a confutation

nerate, and
after what
sort they
haue free
wyl.

Rom. 8.

Iere. 31.
Ezech. 36.

Iohn. 8.

Phil. 1.

Phil. 1.

are regenerated, haue free will, and after what sorte they haue it. In regeneratiō the mynde is inspired with the holy spirit, to vnderstande and knowe the secretes and will of God: And the will is not onely changed by Gods spirit, but is made of abilitie also of her owne accorde to be willing, and able to doe good. Excepte we graunt this, we shall deny christian libertie, and shall bying in the bondage of the lawe. Ieremie speaketh this in the person of God: I will put my law in their mindes, and write it in their heartes. The Lorde also saith in the Cōspell: If the sonne of God shall make you free, ye shall bee free in deede. And S. Paule saith: Vnto you it is geuen for Christ, that not onely ye should beleue in hym, but also suffer for his sake. Againe, I am perswaded, that he whiche hath begonne this good worke in you, will performe it vntill the daies of Iesus Christe. It is God which worketh in you both the will and the deede.

Two things
to be noted.

Galath. 5.

Rom. 7.

Phil. 5.

Here notwithstandyng, two thynges are to be obserued. First, that those that be regenerated in election, doe good, not onely passiuely, but also actiuely: for they be byinen of God, to doe that whiche they doe. Secondly, we muste note that infirmitie and feblenesse remaineth in them whiche be regenerated. For seeing that sinne dwelleth in them, and the fleshe (although they be borne anewe) striueth against the spirit, as long as they liue, they doe not altogether without combzaunce bying that to passe, whiche they determined, as is seen by S. Paule when he saith: The lawe is spiritual, but I am carnall, solde vnder synne, for I alowe not that which I doe: For what I would, that do I not: but what I hate, that do I. Now then it is no more I, that doe it, but the synne that dwelleth in mee: For I knowe, that in mee, that is, in my fleshe, dwelleth no good thing, for to will is present with mee: but I finde no meanes to performe that whiche is good: For, I doe not the good thyng whiche I would: but the euill whiche I would not, that doe I: Nowe if I doe that I would not, it is no more I that do it, but the synne that dwelleth in mee.

Wherefore, weake is our free will, by reason of the weagges of our olde Adam, and the naturall corruption of man, sickyng

cast in vs to our liues ende. Howbeit, seeing that the strength of the flesh, and reliques of the olde man, be not so strong and of such puissance, as utterly to suppress & conquer the working of the spirite, therefore the faithfull are saide to be free: yet so that they acknowledge their infirmitie and weakenesse, without boasting & bragging of their freewill: For the faithfull ought alwaies to keepe in mynde that saying, whiche so often S. Augustine repeateth out of the apostle: What hast thou that thou diddest not receiue: and if thou hast receiued it, why boastest thou, as though thou receauest it not?

why the
faithfull are
sayde to be
free.

1. Cor. 4.

So we maie saie truly that the man regenerated, is able to keepe the lawe of God, in Iesu Christ, and by Iesu Christ: but not of himselfe. For as saint Augustine saith: all the commandementes of God be fulfilled, when the synnes & faultes be not imputed but pardoned. But if they will say, that a man being separated from Christ, is able to do any good, and keepe the lawe of God, they are in a greate error and heresie. For Christ hym selfe saith: What a tree can bring forth no good fruite, excepte it be made good firste. But no man is god of his owne selfe (as it hath been declared already) Ergo, he can not bring forth good fruite. Again, Vide in me, and I in you. As the bzaunche can not beare fruite of it selfe, excepte it hyde in the vine: no moze can ye excepte you abyde in mee.

August. in
tract. 19.

Math. 7.

Iohn. 15.

Thus you see by Christ our Saniours owne wordes, that it lieth not in mans power, to bring any good fruite of hym selfe, excepte he be graft in christe. For saint Augustine doeth shewe what we are without Christ, when he saith: Let no man flatter hymselfe: for of his owne he is a very Satan, hee hath that of God onely, wherewith he is blessed: For, what hast thou of thyne but synne: Take awaie synne from thee, whiche is thyne owne: thy righteousness is of God. Again he saith: *A te habeo quicquid boni habeo, quicquid autem mali habeo: a me habeo.* Whatsoever good I haue, I haue it of thee (O Lord) and whatsoever euill I haue, I haue it of my selfe. He also saith: *De nullo nobis gloriandum est, quia nihil nostrum est, nisi ut homo apud se prorsus exinamius, a deo totus pendere dicat.* What is to saie: we ought to boaste of nothing: For, nothing

August. in
Ioh. Hom. 49.

August. in
Psal. 70.

August. lib. de
prædest. Sancti.
ad Boni. lib. 44

A breefe confession, with a confutation

is our owne, saying onely that man being of no reputation with hymselfe, must learne to hang altogether of God.

Wherefoze we are taught by these testimonies that wee ought not to boaste, or hang vpon our selues, and our free wyll woꝝkes, as the Pelagian papistes teache vs, lest we be strangers from God. For so saith, *S. Augustine: Si vis esse alienus à gratia: iacta merita tua.* If thou wilt be a stranger from grace, boast of thyne owne merites, or woꝝthyneffe. Let vs learne hereby to humble our selues, for that all we are nought, and gone out of the waie, we are all coꝝrupte: there is none that doeth good, no not one.

Howbeit no man denieth, but that men regenerate, and not regenerate, haue free wyll in, outwarde thynges: for man hath his constitution, as other liuyng creatures haue, that he will doe one thyng, and will not do another, he maie speake or holde his peace, go out of the house or tarie within the dooꝝes, to eate this or that meate, to put on this or that garment. &c. Pea to synne or to abstaine from the grosse actes of synne, as murder, adulterie, foꝝnication, false witnes bearing, and such like. &c. Whiche notwithstanding, we muste confesse and acknowledge, to be the giftes of God. And here also the power of God is alwaie to bee marked, whiche brought to passe, that Balaam could not go thither, whither he would; neither Zacharie returning out of the Temple, coulde speake, as hee had a good will to doe.

Here are condemned in this behalfe the Manichies, who denied that free will was to a good man the beginnyng of ouill, and also the Pelagians, who affirme that an euill man hath free will enough to keepe a good commaundement; both these are reppozoned by the holy scriptures, whiche saie against the Maniches, God made man righteous and good: against the Pelagians If the soune of God shall make you free, you shall be free in deede, and againe, without mee ye can do nothing. For man had lost those excellent benefites, that the Loꝝde had geuen vnto hym at the first.

So that after his fall: of a wise man, he became a foole: of a iuste man, an vniuste, of a righteous man, a sinner: of a true

August. in
psal. 31.

Psal. 14.

In outward
thynges all
men haue
free wyll.
Maxentius.
1. lib. de fide.

1. Cor. 4.
Iames. 1.

Num. 24.
Luk. 1.

The Manichies heresie.

The Pelagians heresie.

Gen. 1.
Eccl. 15. 17.

Iohn. 8.
Iohn. 15.

Psal. 5. 13. 52.
Eccl. 17.

man

man, a lyer: of a perfect man in all thynges, he became hyper-
fect: of a free man, he became a bondſlaue: of a liuyng man, he
became a dead man: of a bleſſed and good man, he became a cur-
ſed and a wicked: hauing after that, a will altogether wicked,
which neither coulde noꝝ would agree vnto the will of God:
But wholly vnto the will of the deuill, the world, the fleſhe,
and synne: whiche of hymſelfe can doe nothing but wicked-
neſſe, bicauſe it is altogether fleſhly, bounde, and captiue, ſolde
vnder synne.

Oſee. 13.
Pſal. 116.
Rom. 3. 5. 7.
Phil. 2.
1. Cor. 2.
Iohn. 8. 15.
Rom. 7.
Galat. 5.

Beholde nowe gentle reader, the free will (oꝝ that I maie
better ſaie) the bounde will of man, in the ſtate of this preſent
life. All theſe doctrineſe conſidered well, I will nowe praye to
an ende of this my ſimple iudgement, with the ſayng of ſainſt
Auguſtine, the golden candle in gods catholique church, where
he ſaith theſe wordes: *Quid tantum de natura poſſibilitate pre-
ſumitur? vulnerata, ſancia, vexata perdiſta eſt. Vera confeſſione, non
falſa deſenſione opus habet:* What doe men ſo muche preſume of
the poſſibilitie of nature? It is wounded, it is mangled, it is
troubled, it is loſte. It becometh vs rather truly to confeſſe it,
then falſely to deſende it. And in a nother place he ſaith: *Tu-
iores viuimus, ſi totum deo damus: non autem nos illi ex parte, & no-
bis ex parte committimus:* We liue in moze ſafetie, if we geue all
vnto God rather then if we commit our ſelues partely to our
ſelues, and partely to hym.

Yet Auguſt.
had his dark-
neſſe.
Auguſt. de na-
tura & gratia,
cap. 33.

Auguſt. de
bona perſeue.
cap. 6. & 13.

In the Counſaile holden at Milente, it was godly decreed,
touchyng this controuerſie, and matter: If any man doth ſay
(ſaie they) that the grace of God, can bee geuen by humane
inuocation, oꝝ mans calling vpon God: And not that the grace
of God it ſelf doeth wooꝝ ke, oꝝ byng to paſſe, that God is cal-
led vpon of vs, he doeth gaineſaie Eſai the Prophete, oꝝ the
Apoſtle ſpeakyng the ſame: I am ſounde of them that ſought
me not, and did appeare plainly vnto them that did not aſke
foꝝ me, oꝝ after me. What can bee moze plainly ſpoken of the
vnableneſſe of man, befoze he be regenerated, oꝝ borne a new,
by the ſpirite of God. And byng renewed by the ſpirite of
God, he will giue them faith to beleeue, hope to truſt, repen-
taunce of ſynnes, amendement of life, and a hatred to all

Sinodus Mile-
uent.

Eſai. 65.
Rom. 10.

Iohn. 5.
1. Peter. 1.
Iohn. 6.
Iames. 1.

pn. y. iniqui

A breefe Confession, With a confutation

1. Iohn. 1.
Rom. 9.

Math. 5.

Rom. 2.

A good
paper.

Iniquities and synnes, that it shall not raigne in them, nor haue dominion in them, so that their wickednesse, shall neuer be imputed vnto them. And all this will he dooe for his sonne Iesu Chyistes sake, our onely mediatour and advocate, who came into this world, to fulfill the whole Lawe for vs, so; he did fulfill it in deede: we by imputation. We by merite, we by mercie: he by workes, we by grace. Wherefore, wicked are they, and boide of the spirite of God, what soeuer they be, that will seeme to extoll, *integra naturalia*, of man, so farre, as though it were in mans posse, and esse, to satisfie the whole law: and such are our lubberly Louanistes, and rebellious Papistes, whom God conuert, or some confounde, for Iesus Chyistes sake.

¶ The xliij. Chapter.

¶ Of the generall resurrection, bothe of the goodlie, and wicked, at the laste daie.

The resur-
rection of
the fleshe.
1. Cor. 15.
Phil. 3.



3. Cor. 15.
Iohn 5.
Iohn. 11.

Iob. 19.

¶ At his laste comyng, shall by his almightie power, raise vp againe our vile and moztall bodies, and make them conforme, and like vnto his glorious bodie, that is now in heauen, on the right hande of the father. Which, after the meanyng of the scriptures, and of the Articles of our faith, ought to bee vnderstanden after this maner: That as the bodie of Chyiste, whiche he tooke in the virgines wombe, was by his almightie power, raised vp againe, in moztall and glorious, all infirmities that it was subiect vnto, being cleane putte auaie, and taken of: So these moztall bodies of ours, euen the same, that wee tooke of the substance of our synfull and moztall mothers, shall at the daie of the generall resurrection of all fleshe, bee raised vp againe, accor dyng to the mightie working of the Lorde, whereby he is of power to subdue all thynges vnto him selfe.

So that we maie boldly saie with Iob. We are sure that our redeemer liueth. And that we shall rise out of the earth in the latter daie: that we shalbe clothed again with this skinne,
and

and see God in our flesh: yea, that we our selues shall beholde hym, not with other, but with the self same eyes: not with an other, but with the same verie bodies, whiche we caried from our mothers wombe, with the self same bones, whiche now we wee haue: yet neuerthelesse, that, transformed and shauinged, made of mortall, immortall or incorruptible, of vile and lothsome, glorious, as ye maie reade, and proue by those Scriptures noted in the margine, and many other places besides, where these thynges are sette forth so plainly, that it were shame for any man to doubt of the matter.

Egi. 66.
Ezech. 37.
Dan. 12.
John. 5. 17.
Actes. 23. 24.
2. Cor. 5.
1. Cor. 15.
1. Thess. 4.
Phil. 3.

And there doe wee learne also, that as the righteous, and faithfull shall rise againe, vnto immortallitie, glorie, and honour: So the vnrightheous and reprobate, shall rise againe with their verie bodies, vnto euerlastyng shame: and bodie and soule, shall goe into hell with the deuill and his Angcles, there to abide euerlastyngly, and to bee tormented with hym in hell, with fire whiche neuer shall be quenched: where shall bee bitter weeping and gnashyng of teethe, and shall be lively touched with the worme whiche neuer dieth, which in the seconde death.

John. 9.
Matth. 25.
Reuel. 21.
Sapi. 5.
Matth. 18.
Matth. 8. 13.
Esa. 66.
Mark. 9.
Reuel. 21.

As the glorious rising againe of the righteous and faithfull, is called life euerlastyng, thereby to signifie vnto vs, that we shall not bee raised vp at the daie of iudgement, for to dye againe, as thei did, whom Chyiste, the Prophetes, and Apostles had raised vp againe: But in one immortall, eternall, and perdurable life, for euermore to raigne euerlastyngly with God, in bodie and soule.

3. Reg. 17.
4. Reg. 4. 13.
Matth. 9. 27.
Luk. 7.
John. 11.
John. 5. 12.
Actes. 9. 20.

And therefore, am I well assured, and constantly beleuee, and doubtynge nothing at all: knowing, that who soeuer doth, teth of his saluation, made by Iesus Chyiste, he shall neuer be saued (as of this matter, wee haue largely intreated of before, in the article of forgiveness of synnes.) And therefore, as I am sure and certaine, that Chyiste is deade and risen againe, and doubt it not in any condition: euen so am I sure and certaine of my saluation made by hym, and that infallible I shall bee saued, and shall goe into euerlastyng life, with the same bodie and soule that now I haue (beyng then made immortall and glorious).

Iob. 19.
John. 3.
Rom. 8.
Galat. 4.
Ephes. 2.
Rom. 4.
John. 3. 5. 6. 8.
Reuel. 21.
1. Cor. 15.
2. Cor. 5.

A breefe Confession, with a confutation

2. Cor. 5.
Math. 25.
2. Tim. 4.
Reuel. 1.

gloious) and raigne with Chyſte Jeſus my onely Sauour,
in his eternall and perdurable kyngdome, that he hath prepa-
red for me, and all his electe and predeſtinated, beſore
the beginnyng of the woꝛlde, by his precious
death and bloodſhedding. To whom ther-
fore, with the father, and the holy
ghoſt, bee all praiſe, glorie,
and honour, woꝛlde
without ende.
So bee it.

Come quicklye Loꝛde Jeſus;
come quicklye. Reuel. 22.

Vigilius contra Eutichen. lib. 1.

*Hæc eſt fides, & profeſſio catholica: quam Apoſtoli tradiderunt
Martyres roborauerunt: & fideles hucusque cuſtodiunt.*

This is the faith, and catholique profeſſion: whiche the
Apoſtles haue deliuered: the Martyrs haue confirmed;
and the faithfull keepe vntill this daie.

Cyprianus ad Corneliū. lib. 1.

*Sacerdos Dei Euangelium tenens: & Chriſti præcepta cuſtodienti
occidi poteſt: non poteſt vinci.*

The Prieſtes of God holding the Goſpell: and keepyng the
Commandementes of Chyiſt: maye well be killed, but
conquered they can not be.



A breese Index or Table, of the principall

matters contined in this booke,

A



Cōfōrtable mistery. 7. **A**uthoritie of the church con-
A place of Elai expoun- listeth in. iiii. thinges. fol. 121. 2.
 ded. fol. 10. side. 7. **A** note to be marked diligent-
A papistcally trickes. fol. 13. lie. fol. 124. 2.
An error of certain soles. fo. 22 **A** rewarde neuer stirreth by
A merie storie of the Person the Godly to seeke for righte-
 of Trumpington. fol. 22. oulnesse. fol. 130. 2.
Augustines modestie in wri- **A** caueat. fol. 140.
 tyng of matters of religion. **A** greates absurditie graunted.
 fol. 26. 2. fol. 20. 2.
A spirituall conception and **A**n other shift of the papistes.
 birth. fol. 32. fol. 65. 2.
A godly similitude. fol. 37. 2. **A** request of the authoꝝ to the
A similitude of the eye. fol. 38. reader. fol. 9. 2.
A similitude of gods mercie &
 seueritie. **B**
A place of Zacharie expoun- **B**y the spasse, & wrath of God
 ded. fol. 3. cometh. fol. 4.
A thozte exhortation to magi- **B**y chrystes death gods wrath
 strates. fol. 58. was pacified. fol. 7. side. 2.
Against their papistcally reser- **B**othe wicked and Godly had
 uation. fol. 52. one feelyng of Chrystes death,
Aunswere to the objectiō that but to diuers endes. fol. 8. 2.
 is made out of the. 1. Cozin. 11. **B**y Baptisme the Childezen of
 fol. 59. 2. the Christians are brought to
A similitude of the Bynges Chryste. fol. 18. 2.
 broad seate. fol. 60. **B**odie of Chryst is a creature.
A speciall caueat oꝝ warnyng. fol. 36. 2.
 fol. 104. **B**lasphemie of the papistes by
Arguments of papistes wher- their owne doctrine. fol. 47.
 by they go aboute to pꝛoue the **B**enefites of Chrystes death.
Popes supremacie. fol. 113. fol. 4.
Antichryste. fol. 107. **B**y the spasse, the wrath of
 of God is kindesed. **B**y the
 Chryst

INDEX

C

- Christ** cannot be offered except he be slain and put to death. **Christ** as touching his man-
 fol. 3.2. hode is ignorant of the later
Christ is the true purgation of daie. fol. 107.
Christians. fol. 13.2
Comfort that they had in the Distinctions that the olde fo-
 holome of Abraham. fol. 19.2. dolaters did make. fol. 85.
Christe speaketh of the water Definitio of freewill, after S.
 firke. fol. 24.2. Augustine. 135.
Christes bodye can bee but in one place at once. fol. 37.2.
Communion ministered in both Efficient cause of our salua-
 kindes in the primitive church tion. fol. 13.
 fol. 51. **Error** of the Jewes. fol. 79.2.
Counsell of Constance hol- **Exclamation** of the Papistes.
 den Anno. 1414. fol. 51. fol. 64.2.
Comfort that we haue by chri- **Enoch** and **Elias** are come al-
 stes ascension. fol. 79. ready. fol. 106.
Christ is not the Chiefest me- **Eutiches** heresie. fol. 43.2.
 diatour, by the Papistes doc- **F**
 trine. fol. 86.2. **Formall** cause of our saluatio-
Conetousnes of priestes is the fol. 18.
 mother of all Idolatrie. fol. 89. **Finall** cause of our saluation.
Church is bounde to no sene- ibidem.
 rall place. fol. 111.2. **Faith** receiveth or eateth. fol.
Church doth allowe the scri- 54.2.
 ptures, as a subject. fol. 117.2. **False Christes.** fol. 107.
Church knowen by the word **False Prophetes.** ibidem.
 of God. fol. 119. **Freewill.** fol. 134.
Church hath thre offices as **Fye** and **sworde** are the best
 touching the wordes of God. fol. argumentes that papistes use.
 fol. 121. fol. 45.2.
Certaintie of our saluation. **G**
 fol. 132.2. **God** doeth governe, rule, and
Christe a most wholesome me- **God** woorkes of the Papistes.
 dicine and salve to al poore sin- fol. 123.2.
God

I N D E X.

Good woordes that God doth require of vs. fol. 129.
Gods promises very necessarie to vs all. fol. 130.2.
H
How many waies this worde hell, is taken in the scrip. fol. 6.
How christ went into the hell of the damned. fol. 6.
How we are already in possession of Gods kingdome. fol. 12.
Howe long we muste suffer in purgatory for euery sin. f. 12.2.
Howe it is to be vnderstanded that the faithfull shal not come into iudgement. ibidem.
Howe we are passed fro death to life. fol. 13.
Holy ghost for many causes is called by sundry names in the scripture. fol. 24.2.
Howe they that vnderstoode not y fathers, did make plaine fools of the sacraments. fo. 29.
Howe S. August. and others expounde the place of the 8. of the Actes. fol. 30.2.
How christ is the first fruite of them that sleepe. fol. 32.
How we ought to practise the whole life of Christ in our selues. fol. 32.
Heresse of Eutiches is nowe renewed by the papists. f. 36.2.
How the poore ignorant people are abused. fol. 56.
How Christe saued vs with his body and blood. fo. 46.
Howe the mysticall bread is abused in the sacrament. fo. 55.2.
How the place of saint Paule muste be vnderstanded. Heb. 1. fol. 73.
Hypostases. fol. 73.2.
Hope possesseth. fol. 79.
Howe the sayng of S. Paule ought to be vnderstanded. f. 73.
How the faithfull shal appeare in iudgement. fol. 101.2.
How the wordes of christ are taken of many. fol. 104.2.
Howe this is to be vnderstanded, God saueh no mā against his wyll. fol. 139.2.
Howe the soule of Christe dyd suffer. fol. 5.2.
I
Jesus Christe hath taken a pledge of vs, and hath left vs one. fol. 32.2.
It is a monstrous bodie that the Papistes wyll haue in the Sacrament. fol. 44.
It were starke madnesse to grounde anye doctrine vpon a dyame. fol. 79.2.
In outwarde thinges all men haue fre will. fol. 104.
If the Papistes purgatorie should stand, Gods promises must needs be false. fol. 10.
John putteth hymselfe in the number of synners. fol. 83.
L
Do. s. **Life**

INDEX.

- Life confirmeth. fol. 79. lxx.
 Laste refuge of the Papistes. fol. 97.2. lxx.
 Lybbe of the childe that be
 styll bozne, oꝛ die without ba-
 ptisme. fol. 16.
M
 Mediatour betwene God and
 man, none but God only. fol. 82.
 Panicheis heresie. fol. 141. 2.
 Materiall cause of our salua-
 tion. fol. 18.
 Midwines ought not to Wap-
 tise. fol. 23.
O
 Obiections of them that saie,
 that christes soule did suffer in
 hell fier. fol. 5.
 Opinion of some concernyng
 Christes goyng downe to hell.
 fol. 6.2.
 Others make none account of
 the Sacramentes. 27.
 Oyle foꝛ a sacrament, moze fit
 foꝛ a Sallet. fol. 28.
 Opinion of many touchyng the
 quicke and the dead. fol. 99.2.
 Outwarde tokens of the true
 Church. fol. 112.
 Opinion of the Anabaptistes.
 fol. 123.
P
 Papistes purgatoꝛy. fol. 10.
 Pope of greater authoritie &
 force, then Christ the sonne of
 God, among the papistes. ibid.
 Papistes make Augustine a
 fol. 11.2.
 Papistes make Barnarde a
 ibidem.
 Phrases of scripture. 23.2.
 Papistes owne doctours dooe
 condempne them. fol. 26.
 Papistes as vnwares to them
 selues ouerthowe their kinde.
 fol. 26.2.
 Papistes lyke the Anabapti-
 stes. fol. 45.2.
 Papistes mainteine Donati-
 stes heresie. fol. 28.
 Papies are bitter enemies to
 the almighty power of God.
 fol. 45.2.
Per concomitantiam, a tearme of
 the Papistes. fol. 49.
 Papistes make christ to haue
 no witte noꝛ vnderstandyng
 what he did oꝛ saide at his last
 Supper. fol. 49.
 Popish Priestes make not the
 blood of christ, but only when
 they be at Masse. fol. 49.2.
 Papistes are blasphemous he-
 retiques. fol. 50.
 Papists do against their owne
 decrees. fol. 50.2.
 Papistes doe make Christe to
 be verie ignorant. fol. 54.
 Papistes owne reasons dooe
 quite ouerthowe their tran-
 substantiation. fol. 52.2.
 Papistes are like the Arians.
 fol. 64.
 Papistes themselves saie that
 transubstanti-

INDEX

- transubstantiatio is not soude Spirite of God woꝛketh our
in the woꝛde of God. fol. 66. spirituall regeneration. fol. 24.
Papistes do burne their chyst Significatio of baptisme. f. 34.
fol. 68. Signification of water in Ba-
Papistes make Chyſte moꝛe ptisme. fol. ibidem.
fearefull and meake, then vile Strength of man regenerat, &
bermine and other creatures. after what soꝛte thei haue frō
fol. ibidem. wyll. fol. 140.
Papistes like to Rat catchers T
fol. 84.2. The meanes wherby ſ death
Peter no higher in authozity of Chyſte can be applyed vnto
then the other apostles. fol. 117. vs. fol. 3.2.
Papistes call vs Solifidians. The benefites of Chyſtes
fol. 127. death. fol. 4.
Papistes like the Arian here The miserie of Jonas fulfil-
tiques. fol. 64. and. 127. led in Chyſte. fol. 7.
Purpoſe of God doeth exclude The bꝛeakynge of the Ser-
all merites from the iustiſti- pents head, what it is. fol. 6.
fication of man. fol. 127.2. The meanynge of harrowynge
Pelagians heresse. fol. 141.2. hell. fol. 6.2.
R
Right hande of God is taken The fooliſhe imaginacion of
two maner waies. fol. 35.2. them, that thinketh Chyſte
Right vnderſtandynge of this went to ſetche Adam out of
woꝛde interceſſion. fol. 83.2. hell. ibidem.
S
Sacramentes are not bare ſ. The ſpirituall goynge downe
gnes. fol. 70.2. of Chyſte into hell. fol. 9.2.
Similitudes that our papistes The true purgatoꝛy. fol. 9.2.
do byꝛng ſoꝛ to maintein their The place of Iohn expounded. fol. 12.
Idolatrie. fol. 88.2. The greaſt crueltie of the pa-
Similitude of the papistes diſ- piſtes, againſt pooꝛe chyldꝛen,
cuſſed. fol. 92. that die without baptiſ. fol. 16.
Similitude of the papistes, is There can be no treſpaſſe but
ouerthowen by an other. f. 93. in bꝛeakynge Gods commaun-
dement. fol. 59.
Shiftes of the fooliſhe papists. The women of the Iſraelites
fol. 94.2. were ſaued by the inward cir-
cumciſion.
D. y.

INDEX.

- circumcision. fol. 17. 2. The fetche of the Papistes. fol. 45. 2.
 Though wee haue neuer so strong a faith, yet ought wee not to despise the Sacra-
 ment. the papistes. ibid.
 The chosen among the hea- The papistes lye. fol. 46. 2.
 then were saued without cir- The dooze beeryng shut, that
 cumcision. fol. 18. was in the night season. f. 46. 2
 Chynges diligently to be no- The blasphemie of the Papi-
 ted and marked. fol. 20. 2. stes. fol. 47.
 The Euchariste ministred to The ministratio oꝝ receiuyng
 little infantes. fol. 21. 2. of the Sacramentes is not in-
 The maner of the Iacobites & different. fol. 54.
 Greekes. ibid. The seconde cause why chriſt
 The maner of the Bohemy- would communicate with vs.
 ans and Morauians. fol. 22. fol. 63. 2.
 The cause that the fathers did The tragicall exclamation of
 erre. fol. 22. the papistes. fol. 64. 2.
 The signe and the figure, are Transubstãtiatio came from
 taken manye tymes foꝝ the Rome. fol. 65. 2.
 thinges that they doe signifie. The age of the papistes tran-
 fol. 30. 2. substantiation is. 355. fol. 66.
 The fruytes of chrystes resur- Transubstantiation was ne-
 rection. fol. 32. ner hearde of in the Church
 The office of Chyriste our Sa- foꝝ the space of 1215 yeres after
 uiour. ibidem. Chyrist. fol. 66.
 The heresie of the Antropo- To examine our selues, stan-
 morphites. fol. 35. deth in two pointes. fol. 76. 2.
 Trickes of the devils Sophi- The Chyrist that the papistes
 strie. fol. 35. 2. haue in their Masse is made of
 The shamelesse heresie of the bread and wine. fol. 66. 2.
 papistes. fol. 36. 2. The Chyriste of the papistes is
 The meanyng of this woꝝde, eaten with wyce and lattes.
 the new Testament. fol. 41. 2. fol. 68.
 Their argument brought vpon The true exposition of these
 their owne heades. fol. 41. 2. woꝝds; this is my body. f. 68. 2.
 The childthe argumentes of The Sacramente is not the
 the papistes. fol. 44. 2. newe Testament of Chyrist.
 but

INDEX.

- but a Seale or Signs thereof. Thre maner of powers to for
fol. 69.2. geue synnes. fol. 131.
The marke wher at the pa Two thynges to be learned in
pistes shote. fol. 71. S. Pauls sayng. Ro. 8. fol. 137.
The place of Simeon expoun The Lawe hath moe endes
ded. fol. 72.2. then one. fol. 137.2.
The Fathers in the olde Le Two thynges to bee noted.
flamēt, did eate chrystes flesh, fol. 140.2.
as well as wee in the newe. The spirite of god woꝝketh in
fol. 78.2. vs our regeneration. fol. 24.
Two maner of sinners. fo. 90.
The true meanyng of this ar V
ticle. fol. 100. Unto whom hell is ouercome.
The misterie of Jacobs put fol. 6.2.
tyng on of his bꝛothers appa waine opinions of sandy mē.
rell. ibidem. fol. 29.
To whom these sentences of Vsa. fol. 73.2.
the Scriptures ought to bee
dreadfull. fol. 102.
The true meaning of the dar
kenyng of the Sunne, Moone
and Starres. fol. 105.2.
The doctrine contained in the
olde and newe Testament is
sufficiēt vnto saluatiō. f. 109.2.
To beleue, GOD, as God, in
God. fol. 111.
Two thynges are to be mar
ked in chrystes wordes. f. 114.2.
The true Church is conten
ted with the onely woꝝde of
God. fol. 117.
This woꝝde, *in sicare*, is take
of S. Paul in one sence, and of
S. Iames in a nother. fol. 125.
The imperfeciō of our owne
woꝝkes. fol. 130.2.
Thereto
- Therfore Chryste was iud
ged and condemned before Hi
late. fol. 1.2.
What the Serpent signified.
ibidem.
Why the Sacrifices of the old
Lawe were offered often.
fol. 2.2.
Why Chryste was laide in a
newe graue. fol. 4.2.
Why Chryste was laide in a
nother mans graue. ibidem.
What the newe graue signi
fied. fol. 7.
What was signified by the
grauē that was heuen out of
the stone. ibidem.
What is to bee vnder stande
when we saie Chryst barowed
hell. fol. 10.
Thereto

INDEX.

Whereto God had respect in his sonne our sauour. fol. 5.2.	Baptized. fol. 27.
What thyng caused Christ to be so heauie befoze his death. fol. 8.	Wherin the Anabaptistes ex- ceeded. fol. 27.
What Abrahams bosome is. fol. 9.2.	Whereof Confirmation dyd come. fol. 27.2.
What we learne by the thirde of Iohn. fol. 23.2.	Why the Fathers did magni- fie the Sacramentes so much. fol. 29.
Wherin the fire of purgatory doth differ frō ſier of hel. 12.2.	What profite commeth to thē that are perswaded in this doctrine. fol. 30.2.
What are al saued by p̄mitedge fol. 13.	What many foliſhe people be led to doe, in carryng their chilozen to Idols. fol. 31.
What is the firſte foundation of our election. fol. 18.	What parte our ſaluation betwene Chriſtes death and his reſurrection. fol. 31.2.
What fruite their doctrine doeth byng, that condemne chilozen that dye without ba- ptiſme. fol. 19.	What it is to bee dead vnto ſynne. fol. 32.2.
Without faith, no man can be deliuered from condemnation. fol. 20.	What a large doctrine our ba- ptiſme doeth preache vnto vs. fol. 34.
What daunger it is to reſuſe to receiue the ſacramēts. fol. 20.	What it is to ſit on the right hande of the Father. fol. 35.2.
What we ought to doe, if we ſhould followe the Fathers in all thynges. fol. 22.	What the Papistes muſt doe if they wyll haue vs to beleue them. fol. 47.2.
Why the ſpirit of God is cal- led fire. fol. 24.	What it is to receiue the Sa- crament vnto; thely. fol. 48.
Why the holy ghoſte is called water. fol. 24.2.	Why the papists can not per- ceiue in what p̄rell they bee. fol. 49.
What certaine of the learned called Auguſtine ſay; his rigour towards infantēs not Bap- tized. fol. 26.2.	Wherin the papists haue the Fathers in eſtimation. fol. 53.
What moued Auguſtine to wyrite as he did of chilozen not Baptized.	Wherin we muſt beare with our weake brethren. fol. 53.
	Why the ſacramentes were ordayned.

I N D E X

<p>defined. fol. 16.2.</p> <p>We do make more then bare signes of the Sacramentes. fol. 58.2.</p> <p>What honour we ought to do to the sacrament. fol. 60.</p> <p>What we learne of the lordes wordes in Zacharie. fol. 60.</p> <p>Why Christ would be baptised. fol. 63.2.</p> <p>Who can choose but laugh at the papistes. fol. 68.</p> <p>Why the sacramentes be called by the names of the thynges wherof they be Sacramentes. fol. 69.</p> <p>What this word <i>Signum</i> doth signifie in the. 2. of Luk. f. 72.2.</p> <p>What it is to examine our selues. fol. 57. and 76.2.</p> <p>Who they be that fede effectuously hypon the bodye and blood of Christ. fol. 76.2.</p> <p>Why Christ our sauiour was man. fol. 81.2.</p> <p>What is the chief marke that the papistes shoothe at. fol. 89.</p> <p>Why the Apostles were called light. fol. 87.2.</p> <p>What properties must bee in hym, that we must pray vnto. fol. 89.2.</p> <p>What was the meanyng of the Prophete Ieremie. fo. 96.</p> <p>What is signified by psalmes hymnes and songes. fol. 104.</p> <p>What the Sunne doth signi-</p>	<p>fic. fol. 104.2.</p> <p>What the Spone doth signifie. fol. 107.</p> <p>What the Starres doe signifie. fol. 107.</p> <p>We must beleue in Gods power, Gods prouidence, Gods goodnesse. fol. 111.</p> <p>What the true Church of Christ is. fol. 111.2.</p> <p>Who can bee the heade of the Church. fol. 112.</p> <p>Who bee the keepers of the keyes of Gods kyngd. fo. 114.2.</p> <p>What it is to loose. fol. 115.</p> <p>What it is to hynde. fol. 115.</p> <p>Wherof the certitude of gods worde doth depende. fol. 118.2.</p> <p>When the Church can not erre. fol. 122.2.</p> <p>When the Church can and doeth erre. fol. 122.2.</p> <p>Whole vniuersall Church doeth neuer fall awaie from God. fol. 122.2.</p> <p>Why it is called the inuisible Church. fol. 122.</p> <p>We muste not deuide our selues from the Church becaus the wicked are among vs. fol. 123.</p> <p>Whence this worde, <i>iustificare</i> hath been boirowed, and what it signifieth. fol. 124.</p> <p>Why God doeth crowne his giftes in vs. fol. 129.2.</p> <p>What the nature of merite is. is.</p>
--	--

INDEX

fol. 130-2. deliuered from condemnation
 What we are, as long as we fol. 20.
 are without the spirite of god, Whereto the Papistes haue
 fol. 135. brought the order of confar-
 What this woꝝde Apochri- mation. fol. 28-2.
 pha is. fol. 135-2. What it is to bee crucified to
 What this woꝝde Canō is. ibi. the woꝝde. fol. 32.
 Why the faithfull are saide to Wherfoze the Sacramente
 be free. fol. 141. was instituted. fol. 56-2.
 What thyng caused Chyist to What greate absurdities doe
 be so heauie befoze his death. come of the doctrine of trāsub-
 fol. 3. stantiation. fol. 67-2.
 What Chyistes goyng downe What Chyiste meant by the
 to hell is. fol. 9. keyes. fol. 114.
 Without faith no man can be

FINIS.



